

*Brightening
the World*

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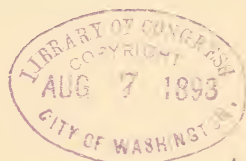
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BRIGHTENING THE WORLD

BY

HIRAM C. HAYDN

CLEVELAND, OHIO



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DEDICATION.

These chapters are inscribed to the Christian Endeavor Societies, the Epworth and Westminster Leagues, the Student Volunteers, and all similar organizations of the young people of our day—the Church of the near future—and to their near of kin. In the crimson dawn of a new era of life, light, and love for all men, these words are penned, in the hope that Our Lord Christ will use them to hasten the day of His kingdom and glory.

THE AUTHOR.

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CONTENTS.

	PAGE
A WORD TO BEGIN WITH, - - - -	7
I. THYSELF RIGHTENED--RIGHTEN THE WORLD,	9
II. THYSELF BRIGHTENED--BRIGHTEN THE WORLD,	16
III. CAN THE ETHIOPIAN CHANGE HIS SKIN?—	
THE PESSIMIST'S DESPAIR, - - - -	26
IV. BRIGHTNESS UPON BRIGHTNESS, - - -	36
V. THEIR FEWNESS, A MIGHTY HOST, - - -	41
VI. SAVE OTHERS—SAVE THYSELF, - - -	49
VII. WHERE TO BEGIN AND HOW TO GO ON—THE	
HOME: FEED ITS FIRES AND FIGHT ITS	
FOES, - - - - - - -	58
VIII. HOME, TENEMENT, AND SALOON, - - -	75
IX. THE ETHICS OF CITY BUILDING AND ADMIN-	
ISTRATION, - - - - - -	91
X. CHURCH AND NATIONAL LIFE, - - -	108
XI. THE WORLD, AND THE WHOLE OF IT, - -	124
XII. EACH ACCORDING TO HIS SEVERAL ABILITY,	141
XIII. THE SUPREME MOTIVE, - - - -	161
XIV. THE BLESSED CHURCH OF GOD, - - -	170

A WORD TO BEGIN WITH.

THE era of practical Christianity which, for long, knocked at the door of the Church, has begun. It has not fully come, is not yet cordially, everywhere, welcomed ; but daily it counts its conquests, enlarges its sway. We are seeing, with new eyes, that the breadth of His Commandment is the breadth of His love ; that to save, He must be Master. Christ is both Saviour and Lord.

The token of a saved man is obedience—obedience vitalized by love, because of oneness with Him who is the Life. We are saved to think the thoughts of Christ, and to live the life of Christ. He traverses the entire domain of life, and lays His hand on all the activities of men to redeem them from selfishness, and make them loving and true. His thoughts of kindness and His redeeming power are meant to be the heritage of every race of men, every continent, and every island of the sea. The nations that sit in darkness have been terribly wronged by the selfishness of the people who know the glad sound, and live in the great light.

No less has the Christ been sadly misrepresented through the narrow conceptions and selfish interpretations put upon His Gospel. The emphasis for so long put upon dogma is being transferred to life. We have an ethical Christianity, or we have none. Grace is in order to life. Grace abounds that character and life may be made divine. The

motive and the inspiration are commensurate with the thing to be done: to redeem the whole orb of life, and put the impress of Christ upon all human transactions, and every relation in which men stand to each other.

Truth and life then meet, not only in the sanctuary of God on Sundays, but in the market-place, the high seats of learning and culture, the halls of mirth, the arena of politics, and the intercourse of nations. At every angle of life we are face to face with Christ. We meet Him in every man with whom we have to do. As we treat our fellow, so treat we Him. We are Christians when we believe His Word and live to His plan. But we have dared to say, "I believe in God the Father Almighty," and in the same breath to renounce His mandate concerning the "every creature," to whom His message of life is to be given, as equally entitled to it with ourselves, and no less in need of it than are we. We are brethren. The brotherhood of man cannot be denied and the Fatherhood of God honored.

Back to the Christ, from all the weary quest of the centuries, and all the dishonor of the past, men turn, to hear the simple but august words He spake on the Mount to all the waiting, coming world. The hand that was pierced leads the way through all the perplexing paths and vexing problems of our time, and to the world's end—to the last race, and the last man. Arise and follow Him, young soldiers of the cross. A brighter because more Christian era dawns. Be not found wanting. It is your business to brighten the world.

I.

THYSELF RIGHTENED—RIGHTEN THE WORLD.

To whiten and brighten the world, we must make it our business to righten it. The man who sets things right is the man who is helping to transform the world. To do this, he must first be set right himself. This is the Divine order. Right the man, and win a force to righten somebody else. Blanch his soul into whiteness and expect him to be instrumental in lessening the area of moral pollution. Bring him from darkness into light and expect him to shine as a light in this world.

By a man set right is not meant a man made perfect, but set in the attitude of a filial child toward God, and of a brother toward his fellow. On the one hand, he is asking after God's rule of right for himself, reaching out after it, and growing up toward it. For this he has the promise of Divine aid in the gift of the Holy Spirit, and the inspiring and fruitful nurture of God's Word and the appointed sacraments and services of His house.

Concerning this, there is no utterance more profound, none more true, than Paul's to the Philippians: "Work out your own salvation with fear

and trembling, for it is God that worketh in you both to will and to do of His good pleasure." Here is both the warrant and the encouragement to set about rightening one's self. It is that God is interested in this matter, as a father in the welfare and struggle of a child. He makes our battle His own, and we are encouraged to draw upon His resources in our weakness and our need.

The Gospel and the schools of ethical culture are here far apart, in both their method and their spirit. They both appeal to all that is best and noblest in human nature, to conscience and manliness and self-respect, to rise up out of weakness and sin, and be strong. Be a man. Know thyself, and be true to thyself. But the school of culture will hold that a man is equal to this of himself, and will tell him that Nature through her recuperative processes will work with him according to her laws, and her reward is both ample and precious. That there is truth in this, let no man deny. It need not be said that, working along this line, no lasting good is accomplished nor eternal fruit garnered; for, in appealing to Nature, and striving to be true to her, the unknown and unnamed God, the Father of our Lord Jesus Christ, may come in contact with the soul through Nature which is His.

But this appeal, at best, reaches the few, not the many. The man born blind, the man lame from his mother's womb, the leprous in body, the Magdalens leprous in soul, the wasted by appetite's wan rule, the scorched by passion's fires, the ignorant, the discouraged, hear this brave summons that sounds so

finely, and know that they have no reserve force with which to meet it; and they have been downed too often by foes mightier than they to have any courage left to feed the hope of success—this for the best informed of them all.

The larger multitude stare in wonder, not knowing what is meant. Their ideals are gathered up among themselves. They have their own heroes, saying to one another, "I'm as big a man as Grant"; and to us, "Our way is our way; your way is your way." "I'm as good as you." They have no conception of what we mean by rising up and being true to one's self. The ideals of civilization, much more of the Gospels, are as far from them as the moon.

Quite otherwise is it when the Christ stands before the crippled in body and in soul, and with His Word, "Arise and walk!" "Be thou clean!" "Ephatha! Be thou opened!" comes the consciousness of a great, loving, powerful personality behind it! goes the Might to do the bidden thing! and lo, the blind see, the dumb speak, the leper is cleansed, the Magdalen follows in tears and in peace. He is, at once, the inspirer of a new ideal, and the giver of heart, courage, and might to reach out after it. Nobody thinks of challenging Him with the vulgar, but commonly too true—"I'm as good as you." "My way is as good as your way." Instinctively men know better. A new type of man has come into the world. "The gods have come down to us in the likeness of men!" True, in a sense far more divine than the simple people of Lystra ever dreamed.

This is why the schools of culture can show, in-

deed, their pretty posy bed that they have platted and weeded; while the Gospel is tracking the continents and traversing the seas—setting cannibals on their feet as men, with the love of God and their fellow in their simple souls, and the songs of Zion on their lips, as they take the supper of peace which our Lord left us and them ; or, taming such men of brain and muscle as were the ancestors of the world's conquering races to-day, who hold in one hand the torch of knowledge, in the other the weapons of enterprise and from their mighty seats rule the world !

Nor is it here intended to make any contention as between those on the one hand, who seem to think that to be born of the Spirit there must be a definite experience of a sudden and instantaneous sort, most true of many as of Saul of Tarsus—and those on the other hand, who depend upon Christian nurture and a teachable spirit in attendance upon the ordinances of the church, to gradually renew and transform the hearts and lives of men. It would be the height of impertinence to say of this latter method that it is not one of the valid ways of approach to men, finding ample warrant in its fruits.

Nor dare we say that, outside any distinctive church fold, and apart from any of the ordinary and recognized ways of coming into the kingdom, there may not be very many, taught and led of the Spirit, who are, themselves, on the way to that righteousness that Christ preached, and are also the righteners of others.

Of all this One is the Judge. But for each and all,

there is one faith, one Lord, one baptism ; one renewing and sanctifying spirit of truth and life and love ; one Saviour, the Lord Jesus Christ, and all are one in Him ; one law of righteousness and pattern of all perfection. There is for no man any escape from the Master's "Ye must be born again!" "Born from above!" "Make the tree good and his fruit good."

But this man, himself rightened, whoever he may be, and however he has come at it, through whatever process, on the human side—there can be but one, on the Divine side—is not only a new man in his attitude toward God, but quite as much toward his fellow. He can never in indifference or contempt be found saying, "Am I my brother's keeper?" Leave that to Cain and the antediluvians.

Nor ought it to be needful to the Gospel-taught man seriously to inquire, And who is my brother? If he do not recognize the brotherhood of man, how can he be sure that he knows the fatherhood of God? "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" These are twin births in the human soul—the awakening to the fatherhood of God and to the brotherhood of man—though this latter seems a long time getting its eyes open. Indeed, it may be said of both, that their full unfolding is often of slow development, as is apt to be true of grand and inspiring ideas somewhat dimly conceived, at first, and very imperfectly understood.

Herein, an anomaly presents itself, when humanitarian culture seems to outrun Christian faith. This

is thought to be a fact. But is it? It might be allowed that the flower of the one sort outranks the weeds of the other sort. Account for it as we may, it is true that the lives of many are better than their creed. And the converse is also true. Too many who nominally stand for the noblest faith of the ages—ministers and laymen of the Christian Church not a few—seem to lack the milk of human kindness. No one could well be more hard on their fellows. It is idle to look to them for sympathy, and the encouragement of fellow-feeling. Fellow-feeling is just what they lack. They have never seriously cared to put themselves in the other fellow's place, nor thoughtfully considered who hath made them to differ.

Moreover, quite too much has the church been occupied with her spiritualities to the exclusion of the temporalities of her ministration. Her eyes have been not too much, perhaps, on the next world, but too little on this. She has cared not too much for the souls of men, but too little for their bodies. Quite too much has she toiled, as if to get men ready to die, rather than to fit men to live, were her mission. In this she has, for long periods, patterned but remotely after her great Exemplar, who so wondrously and so wisely mingled temporal and eternal things, ministered to the bodies as well as to the souls of men; not only raised the dead child, but directed that she be nourished.

In all this considerate thoughtfulness He but advanced upon the gracious and humane provisions of the Mosaic code. Brotherliness is the teaching

of both dispensations. The whole law is fulfilled in this—the love of God and of thy neighbor. And there is no such thing as rightening the world except as we recognize both the fatherhood of God and the brotherhood of man. Our emphasis, for a good while, needs to be on the brotherhood of all men ; on the humanities, so often overlooked ; on temporal ministrations that may pave the way to a hunger for spiritual and eternal good ; while to further the kingdom of God, to make men Christian, is the end of Christian humanitarianism as of all churchly work.

II.

BE THYSELF BRIGHTENED—BRIGHTEN THE WORLD.

THE man rightened in a Gospel way is meant to be a happy man. Happiness is brightness. Rightened and not brightened? Here, verily, is something wrong. The divorce of gladness from righteousness is not only a mistake, it puts the Gospel in a wrong light. It subtracts from its fullness of blessing in experience, and from the possibilities of doing good. It takes a brightened life to brighten others. It was the sun of righteousness in the Christ that made Him the light of the world. Man of sorrows, though He was; once, "exceeding sorrowful even unto death"; yet do we feel that His was a joy that sounded the depths of Peace. And Peace is never weak, never despairing. It is strong with a courage born of Hope.

And what could He ask for His disciples more than that His joy might be fulfilled in them? The joy of the Christ was the perfect oneness of His will with the Father's will, and the delight of being a constant benediction to others. Blessed, He was made a blessing. The Psalmist was right. "Restore unto me thy joy, then will I teach." Let us see.

I. The rightened man is a man forgiven. Conscious of forgiveness, he sings, and lives in sin no more. Forgiveness is such a happifying thing. When is a child happy if not when folded to the parental heart after some bitter experience of evil-doing. It is not a laughing, noisy joy, but still and too deep for words. "My Peace I give unto you," has measureless depths of blessed content. God's way of rightening men thrusts forgiveness to the fore. From the Cross: Yes, from the Cross, hear it; "Father! forgive them!" Give them another chance, it says, in behalf of sinful men. What saith the law? "Stone her." What saith grace? "Go and sin no more." Forgive the breach of the law and win to the obedience of the law. The cross makes possible what is thus set forth as the good news of God; as saith that mysterious—"the Lord hath laid on Him the iniquity of us all." The love of Christ constraineth.

Many have stumbled at this, seeing how it has been perverted into an opiate for the conscience, as if men were to say: "God is merciful; let us sin on." As though the child's unconcern over wrong-doing were the all-and-end-all of a great business when it says: "God loves to forgive sin. That is what God is for"! But "forgiveness is not a substitute for goodness." It is an inspiration to goodness. "It is the setting loose of a new moral force, a new means of restoring in man that which religion and morality alike seek to restore—the perfect character." Awfully abused it has been, both before and since the Reformation. But to him who thinks the gift of

forgiveness can be purchased with money, and enjoyed without a change of heart and life, but one thing is to be said: "Thy money perish with thee." "Forgiveness is the starting point of a new life dedicated to the service of God and man; the setting free of new forces for the regeneration of the world." The fact of forgiveness is to be read in the renewed life, as in the fruits of the Spirit we read the evidence of faith.

In that beautiful picture of forgiven souls in the second chapter of the Acts, where love prevails over all selfishness, and day by day they did take their food with gladness and singleness of heart, praising God and having all things common—small wonder is it that they are said to have had "favor with all the people"; or that "the Lord added to them day by day those that were being saved." Such gladness is the direct sequence to forgiveness, and carries in itself a happy and winsome contagion.

2. The new life that begins with forgiveness is meant to be glad, and true, and strong—ought to be, needs to be. Ought to be, for it is the life of a filial child in the Great Father's house. He hears as from the heaven of Divine love, All things are yours, my child,—things present, things to come; life, death—all are yours, for ye are Christ's and Christ is God's.

Child-life in a true home is the ideal of bright and joyous life on earth. It is throughout the embodiment of pure impulses and of healthy activity. So the forgiven man steps into a child's place to lead the life that befits the new relationship. The Christ Himself fulfilled it, so teaching us how. He made it His

meat and drink to do the will of His Father in heaven—to heed the laws which God has impressed upon both soul and body. Hear him : “I do always those things which please Him.” There was in Him no diseased mind, no perverse will, no cramped, belittled intelligence, no selfish ambition. All was open, free, clear, bright, and strong.

But Christ is more than an impossible ideal. The successes of this world, surely, as often discourage as stir to emulation. “See,” we say, “what this man has done by his unaided exertion ! Now, why not you be somebody too ? Come, bestir thyself !” As often as otherwise that call falls on the ears of men oppressed with a certainty of conviction that it is not for them ; that the obstacles and limitations in their way are insurmountable. And if Christ were only a perfect ideal, a great way removed from us, as if set upon a pedestal for us to copy, nothing could well be more disheartening. Not so. He puts Himself by our side ; nay, He comes to be the inspiration of our life—to make His abode with us—to make the impossible possible ; that we may despair at nothing ; that we may see that, casting out devils, raising the dead, cleansing the lepers, opening blind eyes, stilling the storm, He is teaching us, as if all this were a parable, that so it shall be with us if we take Him into the partnership of our lives.

What a wealth of divinely inspired courage is in Paul’s saying: “I can do all things through Christ, which strengtheneth me !” And what a buoyancy of healthy life in the words : “We are pressed on every side, yet not straitened ; perplexed, yet not un-

to despair; pursued, yet not forsaken; smitten down, yet not destroyed." "Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is the language of sonship in Christ, full of inspired and inspiring hope.

Such not only ought, such needs to be the new life we live, for our own sake and the sake of the world. Not otherwise can we realize in ourselves the greatness, the fullness, the blessedness of our calling in Christ to be the sons of God. To fail here is no light matter were we alone concerned. But this is less than the half of it. It has been well said: "Every good that enters the world, enters through an individual—a conscious, reasonable, moral man"; and it depends on the quality of the man what measure of good he brings to the home, to society, to the Church, the State, to the great family of the human race. One may be a good deal of a man, and set the Gospel all aside and reckon this Divine indwelling a thing of words—words only. And men, who assent to the truth of God working in us to will and to do, may still so put their emphasis on merely human elements of culture and discipline as to make scant use of the divine power within their reach, and still be men of a good deal of consequence.

But put with all a man can do with his unaided powers, all that God can do through him, when welcomed to warm his heart, to inspire his thought, direct his energies, fill him with courage and hope, and how much more of a man you have, or can have,

than on any other possible line of movement. If this world is to be brightened, it must be through persons thus brought into vital relations with Him who is the fullness of Divinity, the very effulgence of God. For the problem is immense. It is too great for man unaided. He cannot brighten himself, much less the world. Think what the Christ made of the men He called from the fisher's boat, and the receipt of custom. Think how He has been fashioning the great lights of history, the moving spirits of the world's great eras, calling them oftener, far oftener than otherwise, from the humbler walks of life, as freer from the trammels of a blind conservatism, less hampered by traditions, narrowed by systems of men, tied up to the old, afraid of the new. These be the men He has fashioned as instruments of power—"a stream of living men, whose course was ruled by love," from the little company of believers, baptized of the Holy Ghost at Pentecost, to this very day; a stream hemmed in by no high barriers of mountain wall, but overflowing its banks to fertilize the world. Such living is glad, true, strong, redemptive.

3. But man must suffer, and suffering must be brightened. From suffering no man is exempt. This world never learned the meaning of suffering, never thought of glorifying it, till the lesson was learned in the Holy Scriptures of Jew and Christian. Herein is the faith of the Bible isolated from all other faiths. How the refrain comes down the ages—"Comfort ye, comfort ye my people, saith your God." And the God of consolation is the source of

the comfort, who says : "I will never leave thee nor forsake thee"; who unveils the possibility that present suffering may work out "a far more exceeding and eternal weight of glory." Nay, of us as of Christ is it true—"made perfect through suffering." There is not a couch of pain nor a haunt of poverty, a burdened spirit nor a wronged through others' guilt, a heart bereaved, a home made desolate, but the Gospel has a word of cheer and a messenger of comfort ready, which may be ours if we will. "Your sorrow shall be turned into joy."

Look at the facts. Hear the greatly suffering Apostle : "I am filled with comfort, I overflow with joy in all our affliction." This is one of the men who, in the inner prison of Philippi, his feet in stocks, not knowing what daybreak might bring with it for him, prayed and sang praises unto God. And the brightness of the prison brightened the jailor's heart and house ! To certain Hebrew believers this noble testimony is borne : "Ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one."

This patient gladness of the followers of Christ in the early centuries of persecution smote the Roman world into amazement. This cheerful courage, born of faith, they knew not. Likewise, from the great army of missionary workers, in loneliness, sickness, hostility of evil men, what an array of testimony to the power of the Gospel to make the chamber of suffering a chamber of peace ! This is true—the power is here—in spite of the fact that there are so

many inconsolable lives, so many who only feel the abrasions of pain, and chafe as though there were "no balm in Gilead and no physician there." Also in spite of the fact that funereal custom often shuts out all the Gospel light, and wraps in sackcloth the faces that, upturned to God, might catch the light that streams from the crowned head of the once man of sorrows. What a mercy if all the sackcloth of all the looms in the world could be gathered into one great bonfire, and the New Testament Son of Consolation robe us in garments of praise instead of the weeds of woe. How the great poets interpret for us the spirit of the Gospel, and bid us be of good cheer.

"Grow old along with me! The best is yet to be,
The last of life, for which the first was made; our times are
in His hand,
Who saith: 'A whole, I planned; youth shows but half; trust
God; see all, nor be afraid!'" *

"Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still.
Not as I will."

.
"Not as I will, because the one
Who loved us first and best has gone

* Robert Browning.

Before us on the road, and still
 For us must all His love fulfill—
 Not as I will." *

Every one in whom suffering is brightened is by so much the better qualified to brighten others. "Our highest thoughts, our noblest movements, have issued from suffering souls." "Agony wrung the Reformation from Luther. When David's soul was smitten sorest, his harp was sweetest." And do not we ourselves know, who have been in the school of suffering and resigned ourselves to God, what a school of wisdom He has made our day of trial for some greater work that lay before us?

4. Men must die, and dying needs to be brightened. In itself and by itself, it is a very sad, repellant experience, this dying. But it is the one thing from which no man can get away. And the Gospel that floods the grave with the light of immortality, and challenges death to do its worst, and enables us to say, we conquer though we die, "conquerors are we and more than conquerors," is a great Gospel; never greater than just here, in the face of utter rout, to inspire undying hope, with the vision of heaven opened, and the risen Christ, Vanquisher of Death, saying: "Fear not! Be of good cheer, I have overcome." And the child of faith trusts and sings:

"Out to the earthward brink
 Of that great tideless sea
 Light from Christ's garments streams.

.

* Helen Hunt Jackson.

“Believing thus, I joy although I lie in dust,
I joy, not that I ask or choose,
But simply that I must.
I love and fear not ; and I cannot lose
One instant, this great certainty of peace !
Long as God ceases not, I cannot cease :
I must arise.”

Thyself, rightened, brightened after this fashion,
take out into this poor, troubled, disjointed world
of ours, everywhere, the Gospel that has rightened
thee, and never fear but that thus God, through you,
is putting forth His power to save and brighten the
world.

.

III

CAN THE ETHIOPIAN CHANGE HIS SKIN? —THE DESPAIR OF THE PESSIMIST.

THAT this world of mankind needs rightening in every aspect of individual and associate life—the family and the state, society and business—we need scarcely trouble ourselves to affirm, much less argue. The fact nobody questions. But what can be done about it? Is there a remedy? Is any genuine rightening and brightening possible? The problem is immense and there are pessimists not a few.

But find its parallel in the physical world. There is not a square foot of soil, nor a square yard of desert jungle, that does not await the kindly touch of intelligent husbandry to bud and bloom. "The wilderness and the solitary place shall be glad for them, and the desert shall bud and blossom as the rose." This is literal fact as well as spiritual symbolism.

A lazy man and a dullard stands before a square mile of thicket and marsh land, and sees in it no possibilities of good. It is not to be taken as a gift, he says: while he is napping, his enterprising neighbor of faith and intelligence clears off the

thicket and burns it over, drives a ditch or two through it, tears up the roots, harrows and sows it, and now awaits the best of harvests from the richest of loams ! The wilderness is glad.

“Wise men” shake their heads over vast tracts of desert lands, worse than worthless; a positive menace to civilization, a great separating expanse, worse than the salt sea which may be sailed and is all the time fished ! But the conclusions of the “wise” are brought to naught, when a sensible farmer digs a ditch through the arid waste and lets in upon it the treasures of the snow now flowing in torrents down the mountain sides, a great supply for a great want. Or he bores into the earth and touches its hidden springs that gush forth in welcome abundance. And lo ! homes and gardens, grains and grasses, fruits and flowers, flocks and herds, yea, towns and cities, where the “wise men” saw only desolation ! The desert buds and blossoms. “The restorer of paths to dwell in, has been here.” “The soul is satisfied in dry places, and the bones are made strong, for the desert has become a watered garden, and like a spring of water, whose waters fail not !”

The desolation was not overrated by wise man or brain-sick, heart-sick emigrant, traversing the interminable waste, but the possibilities were not seen. The supply of God’s ordaining, to match want, was not so much as in their thought.

So of this world of mankind. The “wise men” look into this and that city “slum” of mingled nationalities in poverty, degradation, and sin, and shake their knowing heads. The only question that comes into

their minds is—How to fence it in? How to defend themselves from this breeding-place of pestilence, anarchy and crime? They have no thought but that it must rot! The suggestion of rightening and brightening it, is to such men wholly utopian. At best, we can only suppress with the strong hand of law.

But, plant in the midst a little colony of half a dozen Christian workers. Give them a chapel and the Word of God. Give them a modest supply of food, raiment, and medicine,—don't be mean about it,—and let these sisters of the risen Lord go to and fro among these homes of sin and wretchedness, cooling the fevered brow, tending the couch of sickness, praying by the bedside of the dying, caring for little children, preaching the Gospel of the resurrection—and the whiteness and the brightness of these souls, radiant with the love of God, will begin to righten things; to reduce chaos to order, to shame the turbulent, to win the sinner to the righteousness of Christ, to transform the slum into a citizen neighborhood.

The "wise man" says, "That's fine! How do you know?" Because it has been done once, and again, and again. Ask Chicago, Boston, New York! It is being done all the time; increasingly done more and more; needs to be done on a larger scale still. There is no other way to transform the moral wilderness and make it glad. This is God's way, and it wins.

The "wise men" come upon this and that race of savages in the untrodden wilds of this conti-

nent, unkempt, ignorant, brutal, vermin-covered, herding like beasts, making slaves of their women, living by the chase and the catch of rivers and lakes. Nothing can well be more hopeless of uplift! All the "wise men" can do is to run to the shelter of their guns. All they think the red man good for is to be shot. "The only good Indian is the dead one." The idea of civilizing savages, of Christianizing these beastly men, is to them too absurd to waste breath upon!

Then here is something too tough for God and the church. Then this Gospel is not for universal man! Have we come to this? Find a hero of the Christian faith willing like men of old to take his life in one hand, the Gospel in the other; give him a wife of courage and consecration to match, and send them forth, and don't forget them as they pass beyond the confines of civilization, and press on into the wilderness to seek these lost children of the Great Spirit, and tell them the Gospel of His Son!

Now, hear from their own lips the wondrous story of the marvellous transformation. No pen can overdraw the abject degradation to begin with—only a pen dipped in the blood of redemption can tell how they drank in the story. And when light broke into their souls they began to righten their lives; to make themselves homes and brighten them; to share their burdens, men with women; to pattern after the "praying master" and his wife with the white skin—the missionaries; to clear fields, sow grain, adopt the arts of peace—a Christianized, civilized community of three thousand

souls, "living like white folks," which is supposed to be the *ultima thule* of the human race.* All this in twenty years or less ! The wisdom of the "wise" He bringeth to nought. The wilderness is glad.

Follow a little band of American missionaries into the heart of the Pacific as they touch the Hawaiian Islands. It is April, 1819. "A strange revolution had destroyed the national idols, burned the temples, abolished the priesthood and human sacrifices. But society was in ruins. The language was unwritten. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice there were none, and no conception of such things in the native mind. Property, life, everything was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression."† Forty years thereafter Hawaii was declared a Christian nation, though but partially civilized. Everything was on a Christian basis, and one-fourth of the people were members of the Christian church. They had witnessed Pentecostal scenes as wonderful as that recorded in the Acts, and the story of redeemed lives takes up and continues the narrative of the Gospels, for it is the same Christ that touches these leprous ones, and they live the life of the renewed in spirit.

Of this great work of transformation Richard H. Dana, a Boston lawyer, said: "In less than forty

* Edgerton Young among the Crees of British America.

† A. B. C. F. M. Mem. Vol., pp. 254, 393.

years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary ; preserved their language from extinction ; given it a literature, and translated into it the Bible and works of devotion, science, and entertainment. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read is greater than in New England. And whereas they found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the law of marriage," self-governed, and so on. This was in 1860.

The story of these islands for the last thirty years has been complicated with that of people of other nationalities who have been drawn to this paradise of the Pacific for commercial reasons, till its annual commerce has risen into the millions. This creation of something out of nothing, this transformation of abhorrent savagery into Christian decency, is a triumph of the Gospel in the face of infidel pessimism declaring such a work an impossibility, and consigning all such peoples to hopeless and irredeemable destruction.

Had *they* ever made any approach to these islands during this century it would have been under cover of men-of-war. If they had taken possession it would have been to have driven them with shot and shell off these fair isles into the sea. The Gospel

of Peace at the hands of American missionaries made these islands accessible, in safety, to the outside world, a coveted possession by the nations of the earth. If they belong to anybody, it is to the United States.

Not a whit less marvellous is the story of the Fiji and the Samoan Islands,—the one under the touch of the Wesleyans; the other, of the Independents, of England. In the face of death, and appalled not by martyrdoms, they persisted in carrying the Gospel to these cannibal isles, for they were children of simple faith in Him who said, This do—Lo, I am with you alway! The Gospel triumphed and made these beautiful tropic isles accessible to the outside world, safe of approach. Once, where only man was vile, now the vile are chiefly imported from without.

And in the wake of the missionary come the great powers of the earth,—Germany, England, Spain, setting up the right of might to gather the harvest of gain—which they call a “protectorate.” To these tropic isles, with their sunny clime, and soft and perfumed gales, hasten the invalids of sterner lands, and novelists who slander the faith, but for whose benign and saving power going before, they had never risked their precious heads beneath the palms, nor trod their shell-strewn sands.

Oh, at what cost have these Pacific Isles been brightened because rightened and whitened by the Gospel of the Son of God at the hands of men of faith who hazarded their lives. Many of them perished through the blind cruelty of the very people

they went forth to save, while the unbelieving and the worldly stayed behind in safety, carping at their foolish waste and satirizing their blessed work. But it's the old story of the Gospel of sacrifice—the grain of wheat falling into the ground to yield a great increase. Still the mouth of gainsayers is never stopped. “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ! Because they came not to the help of the Lord, to the help of the Lord against the mighty !”

How many times, and for how long, have the “wise men” been saying : it is idle to think of Christianizing the African ? They have even denied him a place in the human race. Consistently with this affront upon God, and this outrage upon man, they have enslaved him, bought and sold him, till the story of African wrongs is too appalling for belief—too outrageous to read and sleep on, except in troubled dreams. Can the Dark Continent be blanched into whiteness ? Brightened, till the dusky faces shine in the light of God ? Rightened, after these ages of crookedness ? Do not ask the “wise men.” Have done with the unbelieving. Do not take the serious inquiry to the rank and file of the Church of Christ, even. Take it to the elect souls of Christendom. Call up the shades of heroes and martyrs. Let Lindley and Adams and Pinkerton and Moffat and Hannington be heard ! Listen to the intrepid and versatile Mackay of Uganda. Let Livingstone speak from under the vaulted arches of Westminster. These be the knights of the Holy Cross, whose faith took them far afield, and who triumphed though

they fell. They knew who had said : "Ethiopia shall stretch out her hands unto God." They had had a vision of the multitude innumerable before the throne, and discerned the eunuch of Ethiopia, and the later born of like precious faith, from the North and the South, the East and the West, from the heart of the Dark Continent, and made no question but that they were the forerunners of a mightier host to be gathered out of Africa's dark races. The continent brightens under the touch of Divine love.

The Moravians, asking for work that nobody else would do, went to the forlorn hope of humanity—among the stolid Esquimaux of the North, the wretched negroes of the West Indies under the fearful demoralization of English rule, to the Indians of the Mosquito Coast, to the natives of Australia, to the deadly fever belt of Africa, to Thibet ! Not a land, not a people, have they touched which has not responded to the heavenly culture.

So of Christian work among the Teloogoos of India, and the lower castes of the Punjaub and of Laos. The new light in the soul has brought a new purpose into the life, to make the outward conditions correspond to the inward uplift. It is not a matter of civilizing and then Christianizing. This method with barbarous peoples signally fails. It is like grafting a living scion upon a dead stock. The Christianized instinctively seek for themselves the decencies of apparel, of home, and of life, as alone congruous with awakened self-respect.

And though it has always been true, and is, that the common people gladly hear and the more readily fol-

low the new light, as being more open to conviction and more conscious of need, yet is it also true that Christianity has proved a saving power among the noblest races and the higher castes, and raised up apostles of the faith under whom new centres of Gospel light and peace have been created like the Bethel of Sheshadri in India, Stewart's Lovedale in South Africa, Duncan's Metlakahtla, or the Doshi-sha of Neesima in Japan. It has found as hearty a welcome on the table-lands of Africa from the great lakes to the South Cape, where the stalwart races live whom Livingstone complimented as being "as good stuff to make men of as were the ancient Britons from whom we sprung," as among the weakly peoples of the malarious coast; among the Armenians of Asia Minor, as among the Malays of Polynesia. It is well-nigh impossible to measure, to even conceive, what a brightness the Gospel has already brought into the lives of oppressed and wretched peoples, the victims of horrible superstitions and a terrible tyranny.

IV.

BRIGHTNESS UPON BRIGHTNESS.

BRIGHTNESS rays out in many directions, and breaks forth in quarters where once we looked not for it. Look in another direction and see what has been done for childhood. It is not strange that the story of the Babe of Bethlehem should sing its way into the heart of children, or that they should be easily persuaded to trust themselves to Him who said : "Suffer the little children to come unto Me," and when they came took them to His loving heart and blessed them. But what this brightness means that lights up the pitiful face of the children of the poor in our great cities, not only of the worthy poor, but of the criminal and dissolute classes, who can tell? Or with what a strange, heavenly light it falls upon the lot of multitudes, systematically cast out to die or sold for the basest purposes, in such a land as China.

And then to think of the communities of children gathered by the hand of Christian love into asylums for orphans, for blind, and deaf and dumb, and the weak-minded, into industrial schools; of the kindergarten, brightening the day for millions, in the slums of cities, in the high places of Christendom,

in farthest India and flowery Cathay, in Egypt and Russia, in Alaska and Georgia, in every speech of men, girdling the world ! The tender mercies of the heathen and of the besotted by drink and crime are cruel, and the lives of children so often utter a bitter cry, are so easily snuffed out—what a mercy is the evangel of the Gospel of the Christ to such. And the heart and the language, the grateful love and the joyous elasticity of childhood, are one, the world over.

What the Gospel has done for woman, since the Christ spake the emancipating word, is nowhere better seen than in the contrast between a Christian and a heathen community, side by side ; between the serfdom of the savage, the seraglio of polygamy whether of Turk or Mormon, and the homes of Christendom where woman lights and guards the vestal fires, sits at the council table, moves as an equal and shares their responsibilities.

But, as if to make evident that there is no place so God-forsaken that the light of the Gospel cannot penetrate and brighten it, think what has been done to mitigate the horrors of prison confinement, the sufferings and the demoralization of war and army life, the coarse and brutal conditions of the navvies of England, the reclamation of drunkards, gamblers, and fallen women in the great cities of Christendom. It is only necessary to mention such names as Howard, and Florence Nightingale, and Havelock, and Jerry McAuley, each, in his way, signally illustrating the possibility of reaching all sorts and conditions of men, and putting the di-

vine brightness of redeemed manhood into the eyes, and hearts, and lives, even of coarse and besotted folk.

Their example has been contagious in this, that they have never lacked for followers. Seldom has a new movement justifying itself as characterized by the spirit of the Gospel and results following, been allowed to drop to the earth and perish from sight. It has held on its way through the outpopulating power of the Gospel, or been taken up into some more approved form of Christian beneficence.

But quite in another line, and full of promise, do we trace the triumph of Christian principles. In the steady progress of the laboring classes toward a better understanding of themselves and their rights, and a more and more intelligent and reasonable way—spite of all mistakes and sometimes crimes—of urging their cause upon the attention of men, we see the silent, though not always recognized, influence of the Christ.

This is no less observable in the changed-for-the-better attitude of capital toward labor, the great and often successful attempts at co-operation and profit-sharing, the legislation that protects childhood and women from abuse and secures their rights, in the growing demand for arbitration of differences, and the bettered condition of workingmen through shortened hours and better pay and cheerier homes.

Nor is this all. A single number of a current magazine, *The Century*, for April, 1893, contains several columns given up to recounting the recent ways,

voluntary and governmental, in which evils have been remedied, both to the saving of life and resource, in the interest of workingmen. Best of all, the principle is confirmed that to help another is to help one's self. One of these brightnesses is "the free public employment office" supported by the State of Ohio in five cities, saving, at least, \$100,000 to the working people of this commonwealth. The success of the experiment ensures its universal adoption.

Turn the leaf and read how certain employers in Germany voluntarily purchased and sold at cost, vast quantities of supplies to the sole advantage of the employed, besides, in one case, at least, establishing a sanitarium in the country for workingmen whose health demands a change of air and scene.

Further on is recounted the governmental supervision of trades dangerous to health, and the reduction of the death-rate and loss of time through illness. In the case of a single occupation, the loss of time through illness was reduced from 4,074 days in 1885 to 1,003 in 1889; to 148 in 1890, and to none since May of that year! In another establishment, sick days were reduced in a single year from 2,865 to 899.

In another case, an actual profit was made by the employer converting a poisonous vapor, disengaged in manufacturing, and injurious to the workmen and to vegetation, into an article of commerce.

Again, it is found that the fouling of streams by the process of manufacturing this and that, can be remedied, and, in some cases, a profit made of the waste.

On the other hand, attention is called to the fact that some employers are still found who refuse the relief that a little expense would secure, even when it is shown that the neglect so to do is deleterious to health and has several times proved fatal, leaving helpless families to be cared for by others. The mention of such an instance at once provokes a righteous resentment of the wrong thus committed, which is itself a token of how, in this latter day, the applications of the Golden Rule are seen to touch the daily round of common life. This is practical Christianity ; a thing for which to bless God and take courage.

These are samples only of the way applied Christianity is brightening the lot of toiling millions ; and if not so rapidly as might be desired, if still huge evils and great wrongs exist, it is yet true that we have seen rapid strides in our day toward a fairer handling of the vital questions of human life. The force of all this movement is well expressed by Principal Fairbairn : "The physical condition of large masses of men is unfriendly to common morality, and whatever is unfriendly to common morality is hostile to the achievement of union with God. When we raise the physical life of men, give them purer air, better water, more wholesome food, we contribute to their chances of moral improvement, and by contributing to their chances of moral improvement we contribute to the possibility of their Christian perfection." This is missionary work with a sound ethical basis. It is full of blessed augury that it is so seen.

V.

THEIR FEWNESS, A MIGHTY HOST.

WHAT I wish next to emphasize is this : (1.) The fewness of the numbers who actually put themselves into any given field as the seed of an immortal harvest. Into any heathen land, into any work of reform, into city evangelization, into the reclamation of the abandoned, how few, out of the great many, have ever lifted their eyes to look, much less gone in person, to carry the torch of life. We are amazed at the fewness of them, who, at any time, represent the hosts of Christendom, *e. g.*, in any province of China, or India, or Japan, in any section of Africa, in any group of islands, in any tribe of Indians, in any work of reform ! A little handful are planting the seed of a great harvest, which multiplies in a geometrical ratio.

(2.) In the face of what opposition the work is always carried on. Not only is the latent hostility of the sinful heart an element of resistance, but the people who live by the existing order of things—the medicine-men among the Indians ; the priests of temples and shrines who live off the altars of idolatry ; the army who live off the vices and minister to the passions of men for gain ; the traffickers in strong

drink ; in opium ; the gamblers, the lewd, the dealers in temple and altar supplies—all these, of every sort, like them who in Ephesus made silver shrines for Diana, see the hope of their gains going if the new faith comes in, and make relentless war of falsification and violence.

(3.) There is added to this the defamation of every work carried on at a distance from the base line, and into which not every one can look. There are many, who, selfish themselves, discredit any work of anybody that purports to be unselfish—wrought only in the spirit of self-sacrifice. The work of the Booths of the Salvation Army is discredited by such men, because, in their view, nobody being largely trusted with benevolent funds, and having an opportunity to enrich himself, will fail to do so. The expert commission vindicates the Booths and confounds their enemies, but how long before the costly process will be again provoked ? Men who know no law but that of self-interest are incapable of understanding the higher motive.

Missionaries are, at heart, the friends of the people to whom they go. They side with them against their enemies ; especially against sailors, traders, and adventurers, who come among them to rob and ravish the people—the terror of foreign seaports, the shame of civilized man. If the Gospel gets a footing and rightens the lives of these people, their game of riot, greed, and wantonness is over. From such men comes the continuous libel of missionaries and their work.

Mr. Charles Darwin said of one set, what holds

equally of many: "The foreign travellers and residents in the South Sea Islands, who write with such hostility of missions there, are men who find the missionary to be an obstacle to the accomplishment of their evil purposes." Captains of vessels and their crews, who find their carnival of sin interfered with by the ambassadors of the King of kings, in their madness assail the character of men who will not be conspirators with them in their iniquitous work.

On the London platform of a great society, Sir Arthur Gordon testified that "he had seen the society's missionaries in all parts of the world, and had, as he believed, never come across a single missionary of it who was not animated by the Spirit, and who was not a self-denying man." And the Bishop of Mashonaland, after saying that, "there seems to be an idea that those who know most about missions do not support them," declared his experience to be the exact opposite. "Three of the most distinguished soldiers in connection with Africa—an admiral, a governor, and an administrator,—are the class of men who support us in Africa. There is a class of men who must be strongly opposed to missions—namely, those who bring into these countries what must tend to destroy the poor black children's body and soul. These men must dislike missions with all their hearts; and it would be well if our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth.

“More than a year ago, one of the most read of London’s weekly journals, published a letter bringing against an African mission, close to my house, a certain definite charge. It was answered by our offering to pay all expenses in connection with the inquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper ; but, from that day to this, nothing has been heard of that man.” Nor is it likely that anything ever will be.

The instance is characteristic of a sort of defamation that is taken up and spread abroad by a press hostile to the faith, or ignorant of its spirit and its triumphs. And yet the influence of these slanders is immense, and it is perennial. They constitute a shelter for selfishness to flee to, an excuse for indifference and covetousness to plead. For men must make peace with their conscience, when the world’s awful desolations are before them, when the Macedonian cry is heard, when they learn of the faith and zeal of others, when asked to lend a hand to a good cause ! They must try to believe that the picture is overdrawn ; that it is no concern of theirs that whole races swelter in their sins ; that it is useless to try to heal this and that social evil ; that the money given to missions is wasted, and the missionary is a fraud ; that this and that work at home is neglected for work at the ends of the earth ; that certain classes at home, and certain races abroad, are not worth saving ; at any rate they cannot go themselves, and as for their money they have other uses for it ; that the measure

of other people's doing is no rule for them ; if the taste of some runs that way, theirs does not.

When a good cause is turned empty away by one able but unwilling to further it, conscience must be settled with, whether the call come from near or from far, and these are some of the ways of doing it.

To be solicitous that the Lord's money be wisely invested, and be made to go to the farthest limit of usefulness, is but a reasonable exercise of stewardship. To put one's self into this channel of service rather than that, to believe that preventive work is preferable to rescue work, to prefer Home to Foreign Missions, and city missions to either, may not be a sin, unless one denies the obligation to do both. But to object to this or that as an excuse for doing nothing—to find fault with the way things are done, and under cover of that, to silence an appeal personal, to withhold from all because the calls are so many and there is not enough to go around—all this is selfish trifling with the solemn obligations of discipleship.

None of these things need concern us much if only they were outside the pale of the Christian Church. But here are three things,—the world has been signally brightened in spots ; the work of a few has been signally rewarded ; and the things done, the classes and races reached are so signally varied, sweeping the whole scale from childhood to arrant wickedness of men of corrupt life and hardened sinfulness, that the world is challenged—Show us something too hard for men, going in the spirit of Christ, to accomplish—too difficult for

united Christendom, if simply loyal to her Lord and Master, to effect ! If the few can effect such things and so much, what might not be done by a loyal church ? The christians of our great cities could put the saloons and the pest of shameless vice under the ban of popular detestation if, in the spirit of the Master, they would unite to do it. The great and pressing problem of the relation of Capital to Labor, and of Labor to Capital, the christian disciples of this country are competent to solve when they will open their New Testament and ask the Holy Spirit to show them the way and agree to follow.

What the few elect souls have done, they did, not because of their wisdom, or their wit, or their learning, though of these they had no lack ; nor because of their wealth, for of that, most of them had little. The secret of their success was the secret of Paul's. They said, "We are not our own, we are bought with a price." They offered themselves to God to be used by Him, and He shone through them, He spoke by their lips, He lived in their life, He suffered in their self-denials, He loved in their hearts, He gave Himself in their sacrifices. They lived over again the Christ-life. The Gospel story was made real in their life and in their death. Jesus was with them as He said. They obeyed His word and they went forth to conquer. The cross conquered through them. It was the Christ spirit in them going forth to the world of need, as Christ Himself left the bosom of the Father to bring us back to God. They

said to these people of the slums, of India, China, and the isles, the white-skinned Caucasian, and they of Afric hue, "We be all brethren. For us all, the Christ was lifted up. We have one Father, and He 'so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.' We bring you the good news of God."

The race is yet to be found that is not moved by it. The class of sinners from which He has not rescued some, cannot be named. From first to last it is love that does it, and the language of love is sympathy. St. Paul tells its touching story as it surged and throbbed in his own soul. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew that I might gain the Jews; to them that are under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under the law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some." It is the law of the kingdom, "Remember them that are in bonds as bound with them," whether they be held in fetters of steel or enslaved by their vices, in dungeons of ignorance or in prisons of the State, in the meshes of false prejudice or the toils of wicked men. This is what love prompts to do. "Beloved, if God so loved us,

we ought also to love one another." Is there any getting away from that *ought*? Can we fail if we follow the Divine method? To the whole Church God is saying, by His seal set to the consecration of the few—"See what I am waiting to do through and by the many. By these brightened spots I summon you to brighten others!"

VI.

SAVE OTHERS, SAVE THYSELF.

DOUBTLESS, the impression is abroad that missionary zeal, of some sort, has become well-nigh universal. One needs but to go among the churches—nay, but to go up and down the ranks of any considerable church, to be sadly disabused at this point. He will find that it is the few who attend the missionary meetings, take and read missionary journals, watch the progress of the kingdom, cherish it in their prayers, devote their substance to its extension, have their own little field to righten and brighten. The few are making the missionary reputation of the churches. He will find the many falling in with the prejudices of the outside world, making their slighting or spiteful remarks of missionaries and mission work, dampening the zeal of young souls eager to do something for the Master, ignoring the first principles of our Christianity and putting the needs of the world outside their practical sympathies.

This is not an overdrawn sketch. Introduce this matter as the family and a few friends draw around the fireside, and see what sort of a reception it will meet. We have no possible conception what it would mean if the whole Church of God were to rise

up and put the extension of the Redeemer's kingdom to the fore in the plans and aims of life. But what does our discipleship mean, if not this? Who is it that bids us "Seek first the kingdom of God and His righteousness"? Who taught us to pray, "Thy kingdom come"? Who is it that says to *every disciple* entering His service—"Go, preach my Gospel to every creature"? It is a commission for the near and for the remote, the city, the frontier, the ends of the earth. It is all-inclusive—"every creature."

Nobody has confessed the Lord Jesus who did not, at the same time, obligate himself to loyalty and obedience. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." It covers the broad belt of human life, and lays its constraint—the most potent moral constraint in the universe, the love of Christ—upon the man of learning, the man of affairs, the man of ten talents and the man of one, to make him a fellow-worker with God in the recovery of this world.

"We are finding you out," said a Brahman to a missionary. "You are not as good as your Book. If you were as good as your Book you would conquer India for Christ in five years." So the story goes. Fact or fable, it tells a truth of the Church of God. She is not as good as her Book. The ideal is always ahead of us. The saintliest of the elect who have gone through the world with Christ-like yearning consuming their souls—Brainard, Martyn, Judson, Patteson, Müller, elect women not a few, like the chiefest of apostles, never dreamed that they were as good as their Book.

But this much the latest comer, and the weakest in intelligence and faith, can do. They can take up the principles of primitive Christianity, apart from all traditions of men. They can sit at the feet of the Christ to learn His will. They can drink of His spirit at the fountain-head, and deliberately, with all their heart, set themselves to some work for the Master, commensurate with their ability, to brighten this lost world by rightening its wrongs and saving its lost ones. Begin with some boy of the street, some class in the school, some home of poverty and sin, some measure of public beneficence, some boy or girl to be educated for the Church, some one to be sent to whom the Master says: "Go!"

Bring the littles of the poor and put them together for some great work. Hear a missionary in China say how sixty persons giving two cents a day each can annually reach, through a native preacher, 50,000 souls. How five such societies actually do support a floating chapel and dispensary, a Christian doctor and two native preachers, who, in two months, preached in a hundred villages and gave medical aid to more than a thousand persons! Let the rich support a mission, build churches, found a college, do the great things to which God, in His providence, calls them. This is precisely what discipleship means. And we of this latter day have, not only the Master's "Lo! I am with you alway," and the marching orders, "Go, preach," upon which the primitive Church went forth to an untried work; but we have the annals of all the Christian centuries, the soul-bracing conquests of the last hundred

years, and the story of the current press, ever with something new to tell of how humanity, here and there, was touched in Christian love, and fountains sprang up in the desert; the wilderness was glad.

Nor have we simply to consider a very wide and grave defection in the Church from the first principles of the Gospel as it affects the world, and delays "the day of the Lord," leaving vast multitudes to grope on in darkness and in sin that might be rejoicing in the light—themselves saved, in turn to brighten others, if the Church did her duty.

The very serious question is thrust upon us, What is to become of them who thus turn away from their obvious duty and sacred privilege thus to follow and publish the Christ? No matter what the motive, there cannot be a good one. This is of the very essence of discipleship. To do otherwise is to deny the Lord. It is more. Save thy life, lose thyself; lose thy life, save thyself.

It is the grain of wheat that falls into the ground and dies, that lives and yields a hundred fold. It is the life given in self-sacrifice that exults in the love and joy of God Almighty. It is being like God, and this is to drink of the river of His pleasures.

The employer of labor who looks well to the interests of his workmen cares best for his own. A selfish capitalist is not only a mean man; he is an unwise man. Live a self-centred life and shrivel. Live a God-centred life and grow and shine. Draw within your own shell, shut the world out, nurse your wrongs, cultivate what are vainly called your own

interests, live unto yourself, and be miserable. Go out of self, forget yourself, meet the world, bless the world, live for others, seeking for them what God says they and we all most need, and summer in His smile and reflect His goodness.

There are some who, indeed, live for others, and a sore travail of spirit it is both for themselves and the others, for their ambition moves in the plane of the world, and they only fret themselves and destroy whom they are mistakenly seeking to serve. Many are they thus carnally ambitious, who come back from their weary quest disquieted in spirit, at odds with God, themselves, and the world, filled with their own devices. Be a dispenser of divine benefits, a preacher of the kingdom of heaven; let the love of the world perish within thee, cease to kick against the pricks, do the will of God and see how quickly He will fill your soul with a benediction, your arms with sheaves.

There is nothing that pays like self-forgetful service for others. There is nothing so lean of reward as self-seeking, both in present satisfaction and divine award. "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold now, in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." A hundred-fold *now*, with persecutions, and in spite of them. That magnificent promise is as broad as the needs of human life, and as sure as the Master's word can make it.

Do we believe it? They believed it who went forth in faith to reclaim the desert and subdue the wilderness of moral desolation. They preached from the cross of Divine love a Gospel of repentance that broke up the stubborn soil. The good seed of the kingdom was sown. It was fertilized by the dews of God's grace, and faithfully tended by His servants; and lo! the wilderness is glad, and so are they—the happiest people in the world. The less of self, the more of God. The more like Him, the larger access to the hearts of men, the richer the inheritance of love and gratitude, of contentment and peace; “for whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it.”

It is as true of churches as of individuals. The Moravians date from 1732 their evangelizing work. They are said to have sent out missionaries, one for every sixty of their members. Their evangelized native churches number ninety thousand members, three times as many as the home churches, and they raise two-thirds of their total income of \$350,000. They are a poor folk, but the banner missionary church of the world. Protestant churches send out one in five thousand of their members and reap proportionally less.

In less than eighty years thirty thousand missionary Baptists have grown to over three millions; while forty thousand anti-mission Baptists have grown to only forty-five thousand. “I do not know,” says one, “what there would have been in the Baptist denomination if there had been no Baptist mis-

sion. It was the real source of inspiration to the churches." Such testimony can be multiplied indefinitely; but let us seize the principle—save others, save thyself. It has been well said: "We hold that no people will ever keep up its character at its highest level—keep it noble, in fact—unless it imposes upon itself some task requiring energy, and self-sacrifice, and patience, for the benefit of the world. There must be something big, of some sort, which it has to do, which does not pay directly, but which, consciously or unconsciously, it insists on doing, even to its immediate detriment."

Assuredly this is true. Empty hands, petty enterprises, neither ennoble individuals nor churches. "Israel is an empty vine; he bringeth forth fruit unto himself." Desiring that His Church should be a noble church, as well as the light of the world, the Master laid upon her this Divine work—the noblest of earth, the greatest, the toughest, the most tasking to faith—which bids her ever keep in touch with the resurrection might of her risen Lord, and conquer; conquer only thus, and then, shine forth as the sun.

These chapters furnish an answer to the inquiry—Can it be done? We have singled out, here and there, a case in evidence from the treasure-house of fact, accumulating for a century—yea, since Pentecost. If the world can be whitened in spots, why not till the spots all run together, in islands and continents of light? If a few have done such great things and notable, what might not be wrought if every man who has taken on himself the vows of

loyalty to Jesus, the king, would do his simple duty ? We call this a missionary age. As compared with its forerunners it may be. As compared with what it might be, it is less than half alert and aflame. There is still a vast deal of apathy and unbelief ; almost enough to provoke a blast from Gabriel's trump. And yet, every victory like these named, at home, abroad ; like that of the Canadian Mackay in Formosa—thrilling tale of consecration rewarded ; or that of the Baptists among the Teloogoos, of the Presbyterians in Northern China, of the American Churches in Japan, of McAll in Paris ; every such victory is a confirmation of the Gospel of the resurrection, upon which we have embarked all that is precious and immortal in heart or hope. Is it a light matter that we have this confirmation ?

If it is a sin and a shame to question whether this or that people can be won, this or that cancerous sore be healed, it is scarcely for the believer a matter of wonder that the greatest of these works of mercy are true. For this Gospel which these men took abroad is "the power of God unto salvation to every one that believeth." It is the forth-putting of God's power in the way of salvation and uplift. They were not all gifted or brilliant people, but they took out a great Gospel ; and it has been well said that "a small man with a great Gospel will do more execution than a great man with a small Gospel." These are not the triumphs of a Unitarian Liberalism, but of a Gospel of forgiveness through Jesus, the Christ—the crucified and the risen One ; the

only Gospel that is declared to be "mighty through God to the pulling down of strongholds."

Have ye received the Holy Ghost since ye believed? Is the pessimism that says the world cannot be brightened, and the selfishness that does not want it rightened, except enough to make it safe, begotten of the spirit of Him who "will have all men come to the knowledge of the truth"? O rightened man, set thyself to some task of rightening others, lest thine own righteousness perish out of thee, by being severed from Him who knew no law but that of love, no life but that of sacrifice!

VII.

WHERE TO BEGIN AND HOW TO GO ON.

I.—THE HOME—FEED ITS FIRES AND FIGHT ITS FOES.

To brighten this world, begin at Jerusalem—at the home. To have been the creator of a pure, sensible, Christian home is to deserve well of mankind ; is to have materially aided in the regeneration of the world. Were all homes such, brightness and gladness would be universal. This is by no means an easy-going achievement, and the failures are many even where the purpose is good. Failures multiply where the conception of what a true home means is dim, or no serious attempt to realize it is made. Over vast areas of this world the thing is wholly unknown, or barely rudimentary in form. Everywhere is it menaced by a host of foes.

But God has set the children of men in families. This is His ideal of life for this world. The fundamental principle is that which unites one man and one woman in indissoluble wedlock. Affection is the uniting bond. Life begins in the family. Here it is sheltered and nourished. Character is formed, habits are taken on, and the aims of life get their direction. The family, by itself, is a little common-

wealth. The State is an aggregation of families. Family life gives character and tone to Church and State. They are the stream of which this is the fountain.

It follows that this world can never be brightened while the family is degraded and the average standard of family life is low. One of the worst conceivable fruits of slavery on this continent was its wanton disregard of the sacredness of the family relation. Its entail of loose ethics, and lax restraints upon the intercourse of men and women, is a menace to the well-being of millions of people, to one-tenth of the population of these United States. Polygamy and polyandry, wherever they exist, are full of misery and moral debasement.

One of the first tokens of the regeneration of a race or people, when Christianity touches it, is seen in the separation of families from the common herd. For Christianity stands for the family and the home. It makes both sacred by sanctifying wedlock, and furnishes at once the ideal and the motive for their highest perfection. What the family and the home shall be, rests chiefly with its united head. It is for them, by mutual concessions and fidelity to marriage vows, first of all to perpetuate the family, till death dissolves the bond. The significance of such an example is emphasized in an age of loose notions and reckless practice as to divorce. At such a time society becomes ungirt, and the sundering of marriage ties almost contagious. The sight of an easy way out, such as our courts furnish, weakens the purpose to bear and forbear, to

strive together to better a condition that has become difficult, and by a larger charity to find the way of better judgments and less of friction in the conduct of life.

Were marriage, at the outset, seen to be the serious matter that it is, and entered upon after due consideration, and with pure, unselfish intent, there would be far less of recourse to the courts to end what has solemnly been united for life under the seal of both Church and State.

As it is, with the prevalence of hasty and ill-considered marriages, the alternative of divorce from a relation thought to be tolerable no longer, might be found in an honest attempt to search out and remove the causes of alienation. While Christianity counsels to this end and furnishes the motive to make the effort, and sustains the spirit under difficulty, the State, which was jointly responsible for the union, defeats its intent by opening an easy way out. This has at last become scandalous, and the frightful increase of divorce calls loudly for legislation, uniform throughout the country, making it difficult to sever a relation, which, if not meant to be permanent, is immoral.

But there is also, and quite as seriously to be considered, the life of the family as a school of training for after life. These children of sin and shame, through what gap in the family nurture did they come to this? For lack of what were they left to fall so low? Those whom the world delights to honor, almost with one voice are speaking of the homes that nurtured them into greatness and set them on their

upward way. *The makers of the future of the world are being trained in the households of to-day.* They will make it grand and glorious, if the household life is noble and pure, unselfish and true. They will unmake and mar the good already done, if this life is weak, foolish, and wicked. The habits and traits of the home will reproduce themselves in the young lives there being nurtured. It is, therefore, not surprising—it is, indeed, to be commended—that many mothers consider that what they do for the world must chiefly be done through their homes ; that they can best multiply their influence for good by training their children to lead useful and noble lives. No service rendered the public can possibly compensate for failure in the home.

But to do that work well one needs to be in touch with the noblest movements of the time. For one's own sake, no less, for the sake of the young life growing up around one, there must needs be the broad outlook upon life and the warmest sympathy with the world's claims, the weak upon the strong, the poor upon the rich, the heathen upon the gospelized, or the noble thing sought, and, in a way, desired, will not issue from that devotion.

The home may easily degenerate into a thing selfish and exclusive. No family liveth unto itself. Devotion to the family life and the appointments of home can ill afford to dispense with high ideals and a careful study of the tendencies of things allowed. Devotion so-called, to the home, may lead out into extravagance, into demands that cannot be honestly met, into an unhealthy emulation and striving for things

beyond one's reach, all which has, times without number, wrecked the family life. It has laid tasks upon the provider that could not be carried and driven him to bankruptcy or to crime. A healthy spirit of contentment, that makes the best and most of available resources, and daily teaches the lesson of cheerful frugality, finds within limited possibilities abundant material for happiness and thrift, and is the best possible atmosphere in which to strengthen the marital bond and train childhood for the vicissitudes of life. A restless, feverish ambition and love of display in the mother heart, or a cold, selfish, miserly spirit in the man who has taken it upon himself to be a husband and a father, will in either case neutralize almost any amount of so-called devotion.

There are certain recognized and outstanding foes of the family and of the home, grim with age and reeking with spoil, which yet are often cherished in the face of an open record of disaster through centuries of time. To these let us give heed.

(a). *One of these foes is Licentiousness.* Upon this we do not dwell further than to say, that nothing strikes so fell a blow, or makes so wanton an assault upon the very existence of the family, and of families that presumably are to be. This is a foe that invades all classes of society. It stalks up the best avenues with as unblushing an affront as it wears in the humbler streets and alleys. The social evil is a tangible witness both to the fact and to the extent of it. The divorce court is another. The bitterness, the humiliation, the tears, entailed by this monster vice fill the unwritten history of many a home

on which rests the blight that is seldom lifted. Coupled with luxury, no nation of the past has been able to withstand the emasculating, demoralizing curse. This is a matter that needs to be met in the home by purity of example on the one hand, and by discreet training of children in respect to all natural appetites and passions, on the other.

(b). *Another of these foes is Gambling.* It has been said that "there is a gambling element in human nature" that needs to be watched and suppressed, not encouraged. That such an element of weakness exists, probably every mature person has found out for himself. To stake something upon a game of chance, a throw of the dice, a turn of a wheel, the speed of a horse, the contingency of the market, upon the probabilities of other men meeting their engagements, in the hope of getting something for nothing, is a thing so common that it may be truly said society is infected by it. The wholly clean of it constitute the exception, not the rule. The effect of this upon the individual, upon industry, and reliance upon stable methods of business for getting on in the world, creating feverish expectations doomed to disappointment, is destructive not only of peace of mind, but ultimately of self-respect, often leading to madness and self-destruction.

The extent of this evil cannot be measured. The great fight with the Louisiana lottery unearthed the wide ramification of this form of the evil into every city and hamlet of the country, raking in the hard-earned money of every sort of wage-earner. The uncounted gambling and pool rooms of cities and vil-

lages, the habitual practice of multitudes of staking treats upon the throw of the dice, the betting craze, the guessing craze, the magnificent risks of Wall Street and the exchanges of the country, and of the famous gambling centres of the world—these all proclaim the widespread contagion which in one way or another reaches almost every home in the land, and means disaster to multitudes.

We would scarce expect such an evil as this to be openly encouraged in the home which has in hand the future of the world. Here is the place to throttle these young serpents whose sting, at length, is deadly. Of what use, at great cost, to whip the lottery out of New Orleans, its feeble imitations out of the churches, technical gambling out of its dens, if we and our children are to countenance the same thing in stores and shops, supposedly of good repute, and spice our purchases of confectionery and dry-goods with a share in a lottery, and perhaps get a watch, an ass, or an ostrich? Trade is belittled and the conscience debauched by such methods. The street becomes a school of vice, and the home a small arena infected with the spirit of gambling.

And what shall be said, what *can* be said, in justification of the card-playing of these latter days, which has converted so many homes into gambling parlors, the progressive-euchre parties, in some towns, in some localities in cities, becoming an absorbing craze, arresting the attention, and invading to their detriment all the serious relations of life and the very Church of God? It is not card-playing for a little amusement of which I

speak, it is playing for a wager of cash, or other valuable articles or perquisites, which spice the game, and introduce into it the very essence of gambling. This is true however trivial the wager. Women are reported as wearing their spoils in the shape of costly garments, or out of them decorating their houses with articles of vertu, sometimes furnishing them substantially. Money that was sacred to the uses of the home has been put in jeopardy and lost. This is costly sport, as all immorality is.

It is affirmed that "gambling is the growing epidemic of the day." And this invasion of the homes of the country, for the most part unrebuked, is a sign of the times not to be complacently regarded. With such an example in the sanctuary of the home, it is not to be wondered at that our young men so very generally are gamblers in a petty way, making their small stakes for cigars, drinks, or lunches, every now and then to break out into a defalcation and land some son of promise in the felon's cell, and cover some family with shame ! In one establishment, higher than the average, it was said by a responsible member of the firm, that there, the boys gambled away their week's wages before it was earned. Surely our homes ought to be purged of this thing and of every semblance of it, if we indeed care for the future of our children. A nation of gamblers is fit for no great mission in this world. It can be neither right nor bright.

Rather than that this state of things should continue, it were a wholesome object-lesson if all the

spoils of progressive-euchre could be gathered in the open market-place and committed to the flames, in token of its utter clearance from the home-life of this land. Our homes cannot be tainted in any way with the spirit of gambling except to their harm. And how can we fight this hydra-headed evil outside, in the colleges and in the business houses, in the saloons and the pool-rooms, in the avowed gambling-hells, and in every form of masked deviltry, if we do not forbid its entrance into the sanctities of home life? Certainly, these practices ill comport with devotion to the making of a true home.

(c). *Another foe is the Drink Habit.* Probably no foe of the home will be recognized as more ruthless than this. Drink and drunkenness are responsible for more domestic misery than any other evil that afflicts society. We have no gauge with which to measure it. The responsibility for it rests largely, though not exclusively, upon men. Drink has first mastered the will, then crippled the business value of a man's services, made him uncertain and unreliable, then wasteful, then disheartened, then reckless, then debased, then cruel, then a terror—and all this heads up in the home! When the wife is thus mastered, or when both are involved, the tragic misery is heightened. Nor does it end with themselves, if children are the fruit of their marriage. Nobody can tell where it will end, or whether it will ever end. But here we are, face to face with a foe of family life; and so of every other interest of society, the fruitful source of divorces, of poverty, pauperism, and crime, of misery that often endures,

rather than shake off an encumbrance, through the allotted age of man.

Does drink ever brighten a home? It is said, for an hour, to promote sociability and hilarity, but will the history of the matter, fully writ—the outcome of the drinking habits, even of the most select circles, fully told—bear record that lives and homes have thus been brightened? The medicinal use of wine or strong drink is not here in hand. This belongs, if anywhere, at home and at meals, and can be so understood, and yield no evil result with the right-minded. But the medicinal use does not cover social drinking, habitual drinking, tippling at bars and club-rooms, and at meetings of friends. In such places the wine-glass is inverted by such as wish their influence counted against the most insidious foe of family life and social purity.

Ought not the home to be safeguarded against such a foe? Can there be safety in any other, at most, but the medicinal use of stimulants? As father, or mother, or both, your habitual use of them will not stop with yourselves. Suppose they can be safely indulged by you, the risk is greater with your child—the probabilities against the next generation are greater than against you. Some things can be almost or quite scientifically demonstrated; and both science and experience testify against the habitual use of stimulants. Children, if they go to school, are now happily to be taught the exact facts in the case. And if the home, by example and object-lesson, teaches the same thing, there is a great probability that the children of that home will grow up with a healthy

aversion to stimulants and with a body free from such cravings as often have driven men against their sober judgment into paths of dissipation. What a heritage is this to come into. It is itself, wealth untold.

A household so ordered will not be likely to furnish stimulants on festive occasions, to tempt other people's children into dangerous paths. It were better to break the decanter than to break the heart of another, to shatter the wine-cellar than the fabric of one's own or another's home. Doubtless some will prefer to take the risk, rather than the temperance role, but note, they take a risk: a risk that concerns what is dear to them and to others, as life; a risk, instead of a certainty. Is that wisdom? This is said calmly, judiciously said in the face of the evident tendency, even in the best of families, to bring back the decanter to the daily board, and to furnish wine on social occasions, and the notorious mischief of the club-house.

Temperance reform must have its stronghold in the home, or be driven from the field. In the homes of the Church of God it must find its fortress of supremest strength, or be without muniments of power.

(d). *Another foe of the home is weak, unseasonable, or wicked literature.* To keep clear of all this is well-nigh impossible. This age of the press works off with the good a vast deal of evil. Under the guise of literature every evil imagination, every corrupt doctrine, every deceptive and tempting lure, clothes itself. Every sort of faith or phase of infidelity makes literature its servant for reaching the people.

Every sort of imposture, or speculative venture, or wind-blown scheme for suddenly amassing a fortune, comes noiselessly to our homes in the printed page.

We have to watch, not only against the evil, thinly disguised or openly scattered, but we cannot be certain of everything that comes with an air of sanctity about it. The literature that finds its way into our homes needs to be watched. Not every well-meaning person, writing for children, writes sense and wisdom. The stories most read by the legion of novel-readers are not calculated to ennoble life, and stimulate sound sentiments. The *doctrinaire* that aims to teach the way to the golden age, when capital and labor shall lie down together, as yet oftener misses than hits the mark, sometimes augments the trouble he thinks to allay. Omnivorous reading is mischievous. Fortunately there is no lack of clean and good, interesting and instructive, entertaining and amusing reading, only we must be at pains to secure it.

The blanket-sheet Sunday newspaper literature, always unseasonable, often vicious and wholly unnecessary, for families who do not want to see the Lord's day robbed of its sanctity, and who believe that the old-fashioned habit of church-going is a thing worth cultivating, ought to be discarded. The unsought opinion of one of the strongest and best known of the legal profession, that the Sunday newspaper is the great foe of attendance upon church, is worthy of attention. Omnipresent and omnipotent as the Sunday newspaper has become, it cannot quite supply the place of preacher, choir, and sanc-

tuary, of worship and ethical instruction and Gospel tidings of good cheer—especially for that remnant of society who want one day in seven different from the rest, and see enough to more than satisfy them, of advertisements, of records of crime and riot, of city and national exploit, six days in the week, to be glad of an interval to think of something else. Anyhow, if our homes are to be centres of bright, pure, healthy life, we must have some care what literature comes into them.

(e). *In like manner do amusements* need to be guarded against abuse. They stand on much the same footing as literature. They are abundant and of all sorts. We must choose for ourselves and for our children—choose, we ought, in such a way as to be justified in the healthy outcome both of physique and character, realizing that play is for life's diversion, not its staple or its end. The place to begin in this, as in all things else, is at home. The battle of life is really fought out at home. Destiny is usually being determined under the roof that shelters our childhood and our youth. And the question is: Shall our amusements be highly seasoned or sober, exciting or quiet, involve late hours or seasonable, have or have not strict regard to their ethical bearings and tendencies. As we answer we go. For there are these two sorts, whatever may lie between.

In our day, and very generally too, the doctrine of the temperate use of anything, not positively immoral, has become popular and has its able advocates. And so, what our fathers eschewed, and the churches universally frowned upon, are now as cer-

tainly in vogue, in the church and out of it, though the tendencies of these things is in no whit changed for the better. Card-playing is *more* mischievous because of its association with gambling that once was eschewed. The dance is just what it always was. The theatre likewise. To the question, Does the theatre, as it is, and all in all, make for or against, strengthen or weaken, the bonds, the ends, and the supreme interests of a true home and a Christian life? thoughtful people can give but one answer.

The same serious folk justify their patronage of the theatre on the ground of picking and choosing, here and there, thereby condemning the rest, as they must, if their ethical standard is worthy of respect. The apologists for the theatre, and for the church siding with it, make much of Mr. Booth, Mr. Jefferson, and a few women who have dignified and ennobled the stage, being themselves people of quality. But what are these among so many? And how slowly, alas, their kind grows! And how select their audience—the very few out of the untold multitude. Theoretically the argument for temperance in all things is plausible. In practice it fails for nine out of ten who attempt to walk out on it. One does not need to do more than walk the streets with eyes open to judge of the theatre as most cities know it. What can be gotten out of it to keep childhood sweet and pure, our youth manly, strong, and Christian, to make parents better fitted for the duties of the home, it is hard to discover. Surely in a day like this, when the means and resources of enter-

tainment are so many and varied, and tireless invention brings out each day something new, that is not a hard lot from which is ruled out the objectionable and the hazardous.

Nor does this bode ill for the good cheer, the strong, joyous, healthy life of the homes that thus circumscribe their joys. Is it thought, taking the long view of life that reaches to the end of it, where it welds, without lapping, on to the invisible and eternal, that there is really anything to be discounted, where the high seasoning of questionable arts and the gratification of treacherous appetites are severely let alone? Surely the advantage is not all and altogether with us moderns in our more latitudinarian times. Are we growing a nobler sort of men? Are we better filling the high places of trust? Are our politics cleaner? Is our piety more trustworthy? In some things we surely do weigh more. In others, we as certainly are found wanting. Be ye fully persuaded in your own minds.

There is no wish, by these pages, to curtail the innocent joys of any man, or divert from any home any least rivulet that is bearing in upon it irrigating waters. But, while we feed the fires, we must fight the foes of our homes. Some of them are so well known, their record is so detestable, that the thought that they may cross our threshold and darken our doors, or lay their polluting touch upon our innocents or our strong ones, is unbearable. And yet they come under such specious disguises and with such flattering arts, that often the mischief is done before our unwitting eyes. Our homes need, first of

all, to be Christian. To own one master only and one law of life. Intrenched they are, not by the arts of men, but only in the Christ. We put our children in His arms, no one forbidding. We would fain lead our youth along the paths trod by His harmless feet to a manhood as noble, as unselfish, as His.

We would have our homes like that blest one at Bethany so often cheered by His presence. They need not be elegant in the arts of refinement ; they need not be housed in marble ; they need not be arrayed in purple or fine linen ; they need not fare sumptuously every day—these dear ones of our homes—but they need to be true, and gentle, and kind, and loving, considerate of others, hating every false way, unselfish, and Christlike. Our homes need to be frugal, industrious, the centres of useful life, wise in the use of much or little, hospitable, and unbarred to this world's great, crying needs.

This cannot be if we let loose the baser passions of our nature, if we let in the demon of drink, the devil of chance, and put no guard over the literature we read, and the amusements we approve. Some of these things never come alone. Most of these foes are really adepts in each other's arts. Lewdness does not go alone, nor drink, nor gambling ; and these all know the way where sport becomes vulgar and literature profane.

After all, if we will, they who are for us are more than they that be against us. And home life, strong, beautiful, and true, is no novelty. We may aspire

to it, reach out after it, and account that to realize its ideal is a fine art, and the school of its Master is open to us all. Old-fashioned people, some later born, will be glad to be reminded of Burns' "Cotter's Saturday Night," and the peace that fell upon that home of prayer, nor wonder that he sings :

“ From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.”

VIII.

HOME, TENEMENT, AND SALOON.

MISS OCTAVIA HILL, out of a long experience in brightening the homes of the poor, writes : "In my estimation the work most needed now is in the homes of the people. Those who are deeply imbued with the spirit of family life are those who best help the poor. In this spirit they meet on the great human ground, older than theories of equality, safer than our imaginings of fresh arrangements for the world, and fitter to inspire the noblest and the simplest sense of duty.

"This I will say, that the deep honor for home life is essential to the best kind of work for the poor. Thrift? Yes, if you like. Education? Yes, if it is good. Preparing girls for service, sanitary improvement, skilled nursing, country holidays, amusements, drill, open spaces, and fifty more things—all are valuable; but one spark of honor for and love of home, and sense of duty therein, if it were granted you to fan it into life, would be a better gift one more far reaching in its influence, and bearing better fruit, without which all the other gifts are very poor, with which they will bring much good."

This accords with the emphasis here put on the home,—nor one's own only. Doubtless, of the things to be done, if this world is to be brightened, to order one's own life aright, and, if the responsible head of a family, to endeavor to realize the idea of a pure, true home, lie first in one's path. But this is by no means the sum of obligation. The duties that grow out of society instantly confront us. For there is a body politic as well as a body individual,—a world that lies in wickedness as well as a kingdom of righteousness set up in the midst. And these twain hold very definite relations to each other that cannot be ignored.

I myself, and this family of mine, however true our ideals and aims, are not to hold our own, even, simply caring for ourselves. If our environment is evil, we will be affected by it, whether it consist of a malarious belt at our back-door, or an evil-minded neighborhood on all sides. Caring only for ourselves, our children will be caught in it, our sanctuary of home will be invaded by it. I am obliged, though caring only for my own, to inquire, Who and what is my neighbor? What sort of a ward or city is this in which I am living? Lot, caring only for himself, will find Sodom too much for him. If he will save himself, he must turn missionary.

Even this kingdom of righteousness, conceived of as simply trying to hold its own, will be clambered over, invaded and dishonored by omnipotent and aggressive wickedness, or stand like the pretentious fig-tree, crowned with leaves,—leaves only, as do some of the Oriental churches, which bear the name of the

Christ, perennial only in forms and ceremonies. As answering to its spirit, no such an idea is permitted to linger around this kingdom or to hover in the air. "Ye are the light of the world, the salt of the earth." Like the mustard-seed, that becomes the greatest of herbs; like the leaven that pervades the whole lump, is this kingdom—powerfully, persistently aggressive. Go out into the highway and the hedges and constrain them to come in. Go ye, preach, teach all nations. It is the law of the kingdom and its life. It must conquer or be conquered.

The law for the individual is no less explicit. Let your light shine. Be not conformed to this world. Look not every man on his own things, but every man also on the things of others. Lose thy life; save thy life. Hide thy talent; no increase, no reward. Nay, take away from him that which he hath. Give it to him that knows best how to use talents. The man who is living to please himself represents not the kingdom of Heaven, whatever else he may. He who is saying, "May not a man do what he will with his own?" has yet to learn that he himself is not his own, but bought with a price; that he is put in trust, with everything that the law recognizes as his, and for the best use of it for the best ends, he is held responsible as a steward for God. All this is elementary Gospel truth. What the true disciple wants to know is how best to reach and realize the ends of the kingdom of Heaven, which has a message for all men. We need to economize effort as well as money, that both may be made to go as far as possible. We

want to see them both wisely applied that they may return bringing sheaves. This matter is worthy of our best and most careful thought.

Starting out from our well-ordered homes, we are met first by a vast system of organized charities, state, municipal, and private. They impress us by their vastness and their tangible bulks of brick and stone, and the great numbers of blind, deaf, dumb, simple-minded, insane, inebriate, that thus are assiduously looked after at public expense, to train for usefulness, to recover to society, or to care for till they die. They have sprung into being from the pervasive Christian sentiment of the country and in harmony with the spirit of the New Testament. It is said that the permanent buildings of this sort in the United States are valued at five hundred million dollars, and that the annual expense of their maintenance is one hundred and twenty-five million dollars!

In like manner, asylums for orphans, industrial schools and children's aid societies, in great numbers, at public expense or through private generosity, attempt to make up to childhood the lack of parental guidance and the neglect or abuse of their natural guardians. A step further and a vast system of hospital appliances, commonly the fruit of private charity, meet our eyes, maintained for the exigencies of all manner of bodily ailments and accident, and chiefly for such as are poor and homeless, or who cannot be adequately cared for at home. Then comes the vast system of relief work—food, fuel, clothes, and rent,—and the final resort of

helpless and hopeless poverty, the almshouse. And beyond this, even, are the penal institutions of the country which, in a degree, are also reformatory—and their inmates are legion.

Just to glance at this array of institutions, maintained at public expense, is the only argument needful to convince any man that matters are terribly out of joint, since this is the showing under the light and influence of the most advanced civilization of the nineteenth century. This, also, is evident—that public sentiment generously responds to the call of the unfortunate and the necessitous, not pausing seriously to inquire into their deserts, too seldom into the causes of the distress whose alleviation is sought.

But to multiply institutions and work of this sort is obviously no radical cure for the evils they alleviate. No doubt, the hungry must be fed, the naked clothed, the houseless sheltered, and the work of the associated charities, whose business it is, not only to do this, but to protect the community from being victimized by impostors, and from pauperism become a profession, must go on, whatever else is done. None of these things can be dispensed with, though the need of to-day returns to-morrow, and will be found the same next week or next year.

Surely it is in order—and this, the “Forward Movement” in the churches of to-day emphasizes—to inquire, whether, at the fountain-head of society, it is not possible to do a more radical work—a work of promotion and reconstruction! What is wanted is less poverty, less crime, less helpless ignorance,

less inebriety, lewdness, and shame, fewer people to care for at public expense.

The question is not, Can we multiply asylums, jails, hospitals, and so on, fast enough to meet the demands of an increasing population, the increase of crime, intemperance, divorce, breaking up families, and making the problem of childhood precarious? but, can we do anything to lessen crime, intemperance, the misery of ignorant, shiftless, and lawless homes, so as to empty these institutions of their inmates, or in any way lessen the demands made upon them? This is the supreme question for organized society to ask, and along this line the Church may well concentrate a share of her efforts. To be faithless here, is to be faithless altogether, as to the outcome of social renovation. Not as utopian dreamers, but as believers in the certain betterment of social conditions, and in the possibility of lessening, if nothing more, this stream of helpless and criminal society, we may address ourselves to this work in hope.

Society must be bettered from the bottom and at the sources of life, and this brings us again to the home; not now to the home of the well-to-do, but to the cheerless, sometimes cruel homes of poverty, orphanage, inebriety, crime, and of lax marital relations. In another way also, to the reputable homes that just keep above low-water mark, but are in danger, in spite of themselves, of dropping below it. For them the problem of life is still further and seriously weighted with perils not felt by the well-conditioned. The family is still that unit of humanity

that, made right, will set the world right. And this is not to be done by almsgiving and temporal relief, nor by charity at all, however necessary this may be at times.

The aim of the new movement, at once practical and philosophical, is not, first, "to put right what social conditions have put wrong," but "to put right the social conditions themselves." It asks of this family or neighborhood, not what can be done to relieve the present distress, which may recur again and again, but what are the sources and causes of this distress, which, removed, would brighten the life of this family and make it self-reliant and strong, henceforth? What can be done to help this over-tasked mother in the care of her children, just now in the critical period of her and their lives, to enable her courage to hold out, to prevent the family from disintegration, and to aid her in keeping her children from going to the bad?

The *Day Nursery* says: leave your babes with me. The *Kindergarten* says: leave your little children with me; and the mother goes cheerfully to her work to receive her own, refreshed and cared for often better than she could have done it herself. The *Visitor* reports something in the surroundings that would improve the situation, a lack of work that might be supplied, a menace to older children that may be removed, or the need of lifting the family up altogether, and setting them down in a more wholesome place.

Take any old quarter of a city and the likelihood is that fifty or a hundred years of constant use

has utterly corrupted the conditions of existence. All sanitary laws are defied ; plumbing is antiquated ; sewerage worthless ; water supply inadequate ; floors and walls of tenements full of germs of disease ; seldom, the year through, free from some prevailing epidemic ; the first place to be stricken by contagion when it comes. This is no fit place for human habitation. To move into it is to be smitten with calamity. Of course, good people can feed the hungry, and minister to the sick, and bury the dead ; the ward physician and the Charities Aid Society can do their work, and good folk clothe up the children and get them into the Sunday-school while the owner gets his rent, but the conditions are hopeless. Miserable in body, forlorn in spirit, oppressed with an atmosphere, not life-giving but destructive, the outlook is hopeless.

What is needed is a radical reconstruction of the conditions of life. Some of these old rookeries can be purified only by fire. In some cases the shell can be retained and nothing else. We might as well understand that we cannot do a life-saving work in a deadly environment. What is attempted one hour is undone the next. It is like pouring water into a sieve. Change the social conditions and then hope to right what perverse social conditions have put wrong. The tenement-house question is, in all its phases, a case illustrative of perverse social conditions, against which, under ordinary circumstances, it is for the most part useless to contend. It is scarcely possible to conceive of a more forlorn hope of bettered condition than is of-

ferred in a crowded, stuffy tenement ; small, ill-ventilated rooms, upon which the least possible expenditure is allowed, so they hold together ; uncanny surroundings, without privacy for family life or security from contamination, one family by another ! What is to be expected from such herding of human beings under one roof ? If they were all reputable families, you could only expect degeneracy as a result, unless under conditions exceptional. Such is seldom ever the case, and there is no immunity as against the sort of neighbor that may move in next door.

Of course, all tenements are not such ; but the tenement-house problem is serious enough at the best, and the capitalist who owns a tenement should be so far forth a philanthropist as to see to it that the arrangements for family life make possible a decent amount of privacy, a due regard for the health of the inmates, and immunity from contamination by the corrupt and lawless. If philanthropy will not do it, the law should. Then the Church has a fair field for her operations and the community may hope to find among these people, helpers and not wasters.

This much the very *worst sort* of tenants are entitled to, viz.: a healthy location, good sanitary arrangements, security against fire, a decent amount of room, a reasonable provision for the privacy of home life and its necessities. In such case, it would probably be necessary that a tenement so occupied have supervision, not from the ordinary sort of landlord or shyster agent, but from some one interested

in the well-being of these people, as well as mindful of the rents ; enforcing sanitary regulations, not so much by law as by example and the constraint gotten over the residents by personal influence. This has been done, can be done again ; and, where this is done, the advantages are mutual as between the landlord and his tenants. There is less wear and tear ; the terms of lease are lengthened, and property is worth more, by so much as the *morale* of the neighborhood is improved. To care for one's neighbor is to care for one's self. Right the social conditions and then there is hope for those whom social conditions have set wrong.

No view of depraved environment in the midst of which so many people exist, can ignore the saloon. Where population is densest, where outward conditions are worst, and races and characters most mixed, there the saloon thrives best—at once cause and result of bad environment. Cause—for it is the great breeder of poverty and low moral and social condition, of forlorn homes and burdened life. And the forlorn home and the low moral condition demand the saloon, and more and more. The slum is its native element. It makes slum. There is not one decent thing about it. There is not one word to be said in palliation of its vicious and vitiating influence in any community. It is bad from start to finish. It is in possession of the field and by the consent of the people. It rules the dominant political parties, and municipal, state, and national government, just so far as it is for its interest so to do. And there is absolutely no hope of emancipation

from this odious rule but in a political revolution that, in municipal affairs, at least, will force existing parties into the background.

In the face of this octopus the churches do all their Christian work. They are expected to better and brighten social conditions and set the wrong right, while at the same time the very supporters of the churches are responsible for the limitations and hindrances that make defeat almost certain. For the supporters of the churches can end this anomalous state of things—the unrighteous thing thriving with the consent and connivance of the righteous!—when they will to end it.

Meanwhile, what is to be done? What line of approach upon an ill-starred neighborhood, where social conditions are adverse, commends itself both to religion and philanthropy?

The Church must preach the Gospel as now; as much better as may be. The Salvation Army, and any other distinctively evangelizing agency, may supplement the Church, as hitherto. But this does not suffice. It never will suffice. Methods more personal must be adopted. At present they centre objectively in what is known as the "Institutional Church," the "Universities Settlement," or its equivalent, by which friendly relations are established with all the people of a neighborhood, the wants, difficulties, and perils of all become understood, and a gradual revolution, through personal influence, bettering the condition of the people along every line of prejudice, or ignorance, or oppression, or weakness, and so, by and by, coming at, and

getting a hearing for, the higher aims and claims of spiritual Christianity.

It plants the day nursery, and not only relieves worn and self-supporting mothers of care and anxiety for their babes while they earn their daily bread, it improves the health of their little ones; in consequence, lessens the home care; and what is more, establishes a relation of confidence and goodwill between the more and the less favored which can be utilized for the betterment of that home in many ways, for both temporal and spiritual ends

It opens a kindergarten for little children, and not only keeps them off the street and out of harm's way, and relieves the mothers, but ministers efficiently to the development of child-nature, in a truly scientific method, at once winsome and helpful to hand, brain, and heart—to conduct. It does much more than this. It sends these little ones home to tell what they have learned, to do what they have been taught, and to live by the Golden Rule. The home is brightened. Nor is this all. Almost better yet is the personal relation established with the family, through the children, giving great power over mothers, often over rude men, which stops not short of the mothers' meeting, and may hopefully expect to make the way to the House of God familiar to steps long unused to it.

The thirteenth annual report of the Golden Gate Kindergarten Association is a remarkable document. It bears this weighty testimony. The first year there were two kindergartens, 109 children enrolled, re-

ceipts \$1,805 70. The thirteenth year there are 35 kindergartens, 3,108 children enrolled, receipts \$43,731.90. Total members trained, 14,346. These children are not to be found on the police records, though they come from localities where criminals are made. A strict inquisition is kept, by aid of the police, in order to test the value of kindergarten training on these neglected classes. The children who were in the schools in the first years of the work are now from fifteen to twenty years of age. Only one of all the number—14,346—so far as the closest investigation can reveal, has ever been under arrest, and that boy was a mental and moral imbecile with an irrepressible tendency to set fire to things.

The brightest and most mischievous boy ever under the care of the association, nicknamed "Jimmy, the King Hoodlum of the Barbary Coast," is now nearly 20 years of age, in a lawyer's office, beginning the study of law—an exceedingly promising young man. Another, the terror of the neighborhood—"Brown-eyed Joe"—is one of the most ingenious and gifted of the apprentices in a large brass foundry of the city. His talents were developed in the kindergarten. These are sample cases showing what folded-away possibilities there are in the children of the byways and alleys.

Still further. Mothers' meetings are carried on by the Golden Gate Association, and much thrift, domestic economy, and hygiene are thus brought into the homes. The mothers catch something of the spirit of hope and enthusiasm that their little

ones feel in the kindergarten, and they show a longing after better and brighter things.*

The boys' club, the girls' club, the men's club, the reading-room, the informal service, with the visiting that attends them, all have the same ends in view, to be reached through *personal influence*, consecrated to doing good, in the love of God and the love of man, and in the faith that the Gospel and experience warrant. Some of this must be paid service, and it must be constant, tireless, tasking the whole time, and all the physical, mental, and moral resources of them who are thus engaged. Under such can be utilized very many voluntary helpers, that soon become deeply interested and consciously well-employed.

Such a work can best start from some local church, which may thus be seen to be the centre whence all these helpful streams of influence flow. The chasm will be bridged that now actually exists between multitudes and the Church of God, the power of evil over many lives will be broken, the reign of the shyster over a community thus befriended will end, the power of the saloon for evil will at least be weakened, the wrongs of many a defenseless one will be righted, and the renovated social conditions will encourage and put new life and hope into the dispirited. One section of a city will be brightened because measurably rightened. This has been done; it can be done again. It has been tried on a small scale; it will be tried on a

* *Christian Union*, Feb. 18, 1893.

larger. It has to be. In self-defense it must be. Under a sense of Christian brotherhood it ought to be. Christian faith and hope say it will be.

In all work for the betterment of the world, these two factors are omnipresent: the consecrated man and his belongings, and the Divine Spirit of truth and grace—the disciple and his Master. Nobody else is likely to push this work along such lines but the disciple of Him who went about doing good through the power of His personal influence over men. Is it thought, that the disciple cannot count on the presence of that Master who bids him go into the byways, the lanes, and alleys, who commended the Good Samaritan, who leaves us in no doubt as to who is our neighbor, and who said: “Lo, I am with you alway”? This is no slight upon the Gospel. It is preaching the Gospel. This is not Christianity in the air, it is Christianity applied—dogma vitalized and translated into life, as a district is traversed over and over and the Gospel is taken from door to door. We need a great deal more of this. The first to rejoice in it is the man who says, in view of such a work, “I go, sir,” and goes. The first to feel the thrill of a new life will be the Church herself, that attempts to do her obvious duty under the leadings of divine providence.

It is also to be said, that the expense of such a work in a given ward or district, is a *bagatelle* in comparison with the cost of letting it go to the devil. Not righteousness, but iniquity: not the good citizen, but the criminal, is the costly thing in this world. Not prevention, but recovery tasks the inge-

nuity of men and the love of God. Not infrequently it is too much for both God and man to compass. Brighten the heart and life of the child; brighten his home by bringing into it the amenities of life and the Golden Rule, break up the awful lethargy of the intellect and inspire the heart with fresh courage and hope, and who will venture to put limits to the good work accomplished? Nobody supposes that the dark and dismal wards of a great city are to become elysian fields, and all these mixed and uncertain people saints. That is apart from the question at issue. Can the tables be turned and the power of the Gospel righteousness be confessed where now it walks as an alien and a stranger? We say they can !

IX.

THE ETHICS OF CITY BUILDING AND ADMINISTRATION.

IN one of the superb idealizations of the greatest of prophets it is written : "I will also make thy officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders ; but thou shalt call thy walls salvation and thy gates praise." Another of these wondrous seers anticipates the time when "Jerusalem shall be called the city of truth and the mountain of the Lord of Hosts," the streets of the city "full of boys and girls playing in the streets thereof," which are also the resort of old men and women in utmost security, gladness and peace.

This is a delightful state of things. Government is set right, peace reigns, the streets are safe for old and young, and praise sits and sings in the gates of the city. Truly this is a brightened municipality. Church and State have come into close agreement.

In our country there is happily, as we think, no union of Church and State. Yet, in the nature of things, they move, for a good long way, on parallel lines, seeking the same ethical ends and the welfare of the people. The work of the State, in spite of itself, reaches into and affects the well-being of men for

ages yet unborn. The work of the Church, though primarily spiritual, is immediately helpful to the conditions of this life, as passed in the body, and meant for citizenship. For her to be indifferent to the present, is to lose all power over the prospective conditions of men. Eternity has begun—is here. What the Church does for men needs to begin now, and to face the present actual conditions of society. Her concern is not only with the spiritualities of religion, which is her distinctive work, but also with the attitude of the State towards problems vital to human well-being. It is readily seen that a mutual co-operation between Church and State in all matters immediately affecting the ethical well-being of society would go a long way toward brightening this world. In Christian lands the ethics of the Church and the ethics of the State are, in theory, the same, springing out of the moral law, whose supremacy is recognized.

It is the business of the Church continually to teach and enforce the ethics of the New Testament. The State is continually called upon forcibly to restrain men, in practice, from setting at naught the golden rule of conduct, or to punish them for so doing. There is, then, a relation of utmost intimacy between the teaching function of the Church and the legislative and executive function of the State. They ought to be in agreement. Ideally, in matters of conduct, they are governed by the same principles, for the powers that be are ordained of God, from whom the Church derives her right to be. They both deal primarily with human beings, then

with their relations to each other, then with matters external to them. It is conceivable—indeed, this is the idea of a theocracy—that having one Author, they may, so far as outward conduct and the ordering of life in this world is concerned, come to work for the same ends; yea, and to be pervaded by the same spirit.

So far, then, as the same people are engaged in the building up of the Church, and the building of a city or a nation, they should be consistent with themselves, and not pull down with the left what they build with the right hand. Churchmen are also citizens. They must be seeking the same ethical ends, and temporal well-being—the churchman and the citizen; by moral means in the Church, by legal measures through the State. The citizen Christian is the man who in the Church says, “I own but one Master and one law of life, and there is no spot of earth, no moment of time, no act of mine whatsoever, in which I do not owe allegiance to that Master and that law.” And he who stands up and says to-day, in the church, “I believe in God, the Father Almighty,” on the street, to-morrow, hears it authoritatively said—“whether ye eat, or drink,” trade or vote, yea, “whatsoever ye do, do all to the glory of God.”

While then the Church, as such, does not figure in politics or the halls of legislation, she is largely responsible, by the public sentiment she creates and the citizens she trains, for the sort of politics in vogue, and the sort of legislation that is made and enforced. Failing here, these, in turn, may be a

constant menace to her work, going far, if lax or immoral, to neutralize all the good she can do. The Church, through her citizen membership, has the opportunity to secure the co-operation of the State, in abating the evils that afflict society, and in furthering the betterment of social conditions. The response she will get, will depend, again, upon the sentiment she has created and the vigilance and patriotism of the citizens she has trained.

But human nature, at its best, is always falling below its ideals. Worse than this, it is prone to divorce religion from morality, Christianity from citizenship, life on Sunday from life on week-day; and men do not go to the polls as they go to church, in the solemn exercise of a duty to be conscientiously performed. In consequence, the man whose allegiance is, first of all, to Jesus Christ, is often found more strongly held by fealty to party, than by loyalty to Him, and an unquestioned and unquestionable good may be sacrificed, as a party measure—so many are the politicians, so few the statesmen. Statesman and Christian can usually work together; politician and Christian, seldom. It has been said that “the Church is responsible for public opinion on all moral questions, and no great question of rights can be settled for the world until Christian men come into right relations with it.” *

Men, studying the Holy Scriptures, the charter of the Church, and men, students of political economy, have reached the same goal, and said that the need

* “Our Country,” page 258, new edition.

of this world is more unadulterated Christianity applied to human conditions as we find them. It is only self-stultification, then, for the Church, if she accepts it as her duty to brighten the world by rightening it, while preaching the Gospel of the kingdom, not to see to it, that the State, so far from being in antagonism, is within her province, in forceful co-operation with the Church; that municipal affairs be so ordered that the wasters of society may not run riot in the destruction of the home and the corruption of morals; and be so administered as to accrue to the advantage, not of the few but of the many. There is, then, an ethical side to the building and governing of a city, with which the Church has immediately and responsibly to do.

There are two classes of men against whom organized society has continually to contend in self-protection—(1) the corrupters of society, who make immorality a trade and thrive upon the weaknesses and the depraved tastes of their fellows, and (2) they who take advantage of the necessities of society to serve the people at the greatest possible advantage to themselves. Both of these evils culminate where population is densest—that is, in our cities. This is where our system of government is most sorely tried, and the conflict between virtue and vice, probity and dishonesty, is most intense. The marvellous growth of our cities, the corresponding fearful increase of crime and the agencies of social corruption, thrusts upon the Church, with an emphasis never before known, the problem of city evangelization.

But city evangelization is entitled to the co-operation of good government—government that answers to its charter divine—to be an avenger upon evil-doers and for praise to them that do well ; and the Church is responsible for using all possible means for securing it. If government is in league with evil-doers, we may, indeed, go on with our preaching and our Sunday-schools, our visitation from house to house, our relief and reformatory work, but we work against odds which makes the tremendous difference of contending with evil organized and shielded by law, and evil disintegrated, isolated, and pursued, to be throttled by law. And if we can have government that is a terror to evil-doers, giving to the saving work of the Church a so much fairer field, why not have it? Is not the conflict terrible enough at the best?

It will doubtless be said that "men cannot be made moral by legislation." I am not so sure about that. The neglects and abuses of legislation are directly responsible for a vast deal of immorality—that is, they facilitate immorality. They make it more difficult to do right and easier to do wrong. They weaken the motive to righteousness, and they stimulate the incentives to evil. They break down the safeguards of character, and give corruption free course to make capital out of the weaknesses and infirmities of human nature. Of course, in the ultimate analysis, whether a man shall be moral or vicious, is settled in the domain of his own personality—but how it shall be settled may be, often is, determined by the facilities to evil,

or by the obstructions in his way. The Church that is true and the government that is decent are at one in this, that it is of all things desirable that the citizenship of a municipality, of a nation, should be honest, industrious, virtuous. Then let the government see to it that what it allows and favors and what it forbids, works that way, and the Church will take advantage of the opportunity the more effectively to do her work.

This is utterly free from sectarian bias. It is colorless of everything but good citizenship and good morals. As Presbyterians, as Methodists, as Baptists we ask no favors of government save to be protected in our rights. As, at once, Christians and citizens we demand of government that it obstruct the way of the evil-doer and bring him to judgment; that it remove the causes of social and political corruption, and then will it be easier for men to do right and for the churches hopefully to reach men for the betterment of their physical, intellectual, and moral well-being. And since, with us, citizenship constitutes the government, of what sort it shall be depends upon the citizens themselves. Shall it be the rule of the fittest or of the unfittest? The unfittest can count on all the demoralized and vicious elements of society. Can the fittest count on all the virtuous and moral elements of society? Can it count on the Church of God?

The other menacing element is the greed of the selfish. Was there ever a corporation content with a fair return for what it gave—a citizen corporation willing to serve the public of which it is a part

for a fair remuneration for its services? one small section of the citizen public not willing to lay off upon the larger section of the same citizen public as much as possible of the burdens it ought to carry itself? May not a corporation, serving the public, usually be counted on to get and keep from that public all it possibly can, irrespective of the true value of that service? Does it want simply fair play, fair remuneration, such as most men have to be content to get? If not, its demand is immoral. It does not square with the Golden Rule.

Well, if it does want the fair thing, why should corporation influence be the most potent factor in our politics? How comes it that the party bosses are usually corporation men, with axes to grind at the public expense? And these two things,—the man who has an axe to grind, and the corrupt elements of society,—are found in juxtaposition, playing into each other's hands in control of the political situation and the complexion of the municipal government. The primary meeting is a farce. It but ratifies the predetermined plans of the bosses. And then the party organs come after to whip us into line in support of the ticket which, man for man, is held up as of remarkable purity and strength, when it is neither.

A letter, *e. g.*, from Cleveland, O., in *The Christian Union* of March 25, declares that "the men who pull the wires in both political organizations are corporation men, and responsible for doing away with the Crawford County plan of holding primaries. And also that they manipulate politics in their own inter-

est, and organize the venal and disreputable vote in their private interest by means of the saloon and the dive, so that no man, not in their interest, can, except under the rarest circumstances, receive a nomination in either party."

That this is largely, if not literally, true, will probably not be denied. Such a situation is ominous of evil. Such an alliance of wealth with vice is a menace to free institutions. Within the last forty years the wealth of the United States increased five times, and crime three times as fast as our population. In eight years from 1884, the increase of murders was 200 per cent. The mission of wealth is not the use of the criminal element to further enrich itself, but to become allied with the moral elements of the community for the suppression of vice and immorality. In contrast it is said that, "in other countries, by wise measures of precaution, the progress of crime and mendicity has not only been arrested, but its relative proportion in the body politic has been steadily reduced."

Probably this reduction has been effected, in part, at our expense. For the same authority affirms that "here alone among the great nations of the civilized world crime is on the increase." The Hon. Abram Hewitt, discussing the scandalous state of things in New Jersey and the moral resentment felt by the good people of the State, says: "We cannot avoid the reflection that the time for conscience to have manifested itself was when the Representatives were chosen, and when it was the duty of every decent man in New Jersey to have preferred

character to party. Here is the very root of the evil. Only when the voter shall be brought to realize that his ballot is a sacred trust, to be used only in the interests of order, virtue, and reform, can we hope to arrest the downward progress of society and to raise the standard of moral action."

This is precisely what loyalty to Christ should secure in the citizen. "When character is preferred to party" by every decent man, the rule of the fittest will have come. In the presence of the appalling increase of crime and social demoralization, Mr. Hewitt, speaking in New York, affirmed that "our rulers appear to be more concerned in devising new sources of taxation in order to provide means of support for the proletarian class, whose votes are needed for partisan ends, than in framing measures required to prevent the destructive elements from finally getting the upper hand." But what is true of New York tends to become true of all great cities, and concerns them all alike. And nothing can be more evident than that the Church must grow men who prefer character to party, and who will so far take public interests upon their hearts and hands as to make themselves unitedly felt in securing and maintaining a municipal government that will restrain and wholesomely terrorize the unscrupulous greed of gain and the wanton waste of vice. This is a religious duty, and until it is so apprehended the motive to action and to self-denial is inadequate.

And here we touch another evil of our times. It is the enormous growth of a pestilent individualism,

as opposed to a true Christian socialism. Christian socialism says of society, as Paul says of the Church, it is one body, and we severally members of it, and so of each other. And if one member suffers, all the members suffer with it; and if one member rejoices, all the members rejoice with it.

Who is my neighbor? And, am I my brother's keeper? These questions find swift answer on any tenable view of society. The Christian view is clear. And because we are so related we are enjoined, and rightly, to look not every man on his own things, but every man also on the things of others. Consider his welfare as well as your own. For, society, diseased in one part, means harm to the body politic—to *you*. But we know how thoroughly and dreadfully individualistic is the spirit of our times. And every man goes his own gait, and asks, How will this affect me? Is this for my advantage? My neighbor must look out for himself. The larger, the brotherly, the Christian view takes account of the general welfare as bound up with one's own.

Many of the vast fortunes of this country are in their owners' hands only because they have sought their own advancement regardless of the rights of others. There may be practically no limit to what a man may acquire—*e. g.*, once and again a million and a half of dollars in a day, it is said—but there is a limit to what he may honestly earn and rightfully control. And so the man with a large business, the professional man with a large practice, may be named as types of men who want to make their business and their holdings larger, and so have no time for public

affairs. They can better afford, they think, to pay the cost of bad government and the increase of evil, than to give their personal attention to righting the wrongs of corrupt government and securing the benefits of a better state of society.

This attitude may be respectable, but it is not sublime. There are any number of capable young men who could share this ever-enlarging business with honor who now find it difficult to get a footing in the race of life. The individualistic theory of human affairs, with all its enormous abuses, is a thing that the spirit of Christianity, working through the masses of the people, will break in pieces. It would in due time, indeed, break in pieces of its own weight. Society would become unbearable. The neglect of public interests will come home to roost on the boughs of this selfish tree and defile it. These fountains of corruption left to themselves will yet defile your own thresholds, and polluting hands be laid on the idols of your own home. No home in a city is safe against invasion where evil is rampant and unrebuked, where government winks or connives at wrong-doing.

The New Testament ethics is still and forever the safeguard of individual and social life. Bear ye one another's burdens, and so fulfill the law of Christ. Church and State, twain, but, in theory, one in this: that to each, virtue, order, decency, human rights and human welfare are dear—shall they always be divorced, in fact? It has been truly said, that "laxity in the laws or in their enforcement shows a *low moral tone* in the community." In Greece it was long ago

said that "the *intelligence* of a community is evinced in the character of the men whom it elects to office." It has also been said that "our elected lawmakers represent the active goodness or morality of the community"—why not the active badness of the community?—"that the passive goodness that did not concern itself with public affairs could not be counted." Then a vast deal of goodness must be counted out as passive, for it does not work. And it is precisely this so-called passive goodness that needs to waken out of sleep, for judgment cometh. And if it first begin at the house of God, who will call in question the righteousness of the procedure?

This same indifference to the public welfare contents itself if only the conditions of successful business are evoked. That is about the only thing we hear of. A chamber of commerce or a committee on industries is formed, and the great thing is to persuade people, far and near, that this or that is the coming metropolis, and the greatest place in which to do business, just now open to the public. This means the building up of a great city. Industries increased mean increase of population, greater activity in trade, more lots to be sold, more houses to be built, bought, or rented.

We also measure an administration of municipal affairs chiefly from the commercial side. It has affected the pockets of the citizens thus and thus. This is about all we hear. But this is not the supreme thing in the building and governing of a great city! More industries mean incoming people—under what conditions to live and bring up chil-

dren? Men who are willing to see the population increase, and, actively, to bring it about, are they under no bonds of ethical consideration to see to it that the city be made a safe and good place in which to bring up children; that the temptations to evil be reduced to a minimum; that they be not consigned to tenements and associations which only bode ill for body and soul? In making out a prospectus of advantages, to be sown broadcast, would it not be honest to say how many saloons and places of evil resort, and how great facilities for corrupt communications are to be found to the square mile, and to tell men where they are thickest? Would it not be a great thing to say of any city, an advertisement of unmatched attraction, that every citizen coming here will find the saloon under the ban of public reprobation; that this is a city of homes—not frowsy, ill-located, and ill-ventilated tenements, where men herd together, and life, property, and morals are insecure; that in every ward of our city every voter may express his mind untrammelled as to what shall go on in it affecting the public welfare, and what shall be the complexion of the municipal government; that the streets are kept clean, the sanitary condition of the city scrupulously looked after, the water supply good and ample; that schools, libraries, and churches are abundant and choice; that the mayor and all the heads of departments are by law ineligible to office if in anywise committed to the liquor traffic, or members of corporations whose interests may clash with the public welfare?

Surely this is no utopian picture. This is not drawn for a community of angels, but of sensible folk, that believe that *people, homes, children and youth*, and the *morals* of a community are of some account, as well as the making of money. A city cannot be brightened simply by an increase of population, by swelling the list of industries, by augmenting commerce, and multiplying facilities for transportation. God gives to men these great advantages of seaport, lake, and river that there may be builded cities of God, whose administration ride on white asses, and whose exactors are men of probity, above reproach.

Believing, as we must, that this world is to be brightened through moral renovation, and that it is the solemn, bounden duty of the Church to take up this work that the Master lays upon her, and to go about it in some deliberate, well-concerted, masterful way, using every legitimate means to this end, the churchman's duty as a citizen cannot be passed by. He may express himself in no way more emphatically for social renovation than through the ballot. The powers granted to the State are immense. It may abate any nuisance; confiscate, at its own price, any objectionable piece of property; remove any lawless citizen, any turbulent child; consign orphans to homes, condemn insecure tenements, require fire escapes, invade private premises for sanitary reasons, impose the strictest regulations upon contagion and protect the public by the most onerous burdens upon private individuals, and so on and on.

The question of the right to abate by law any cor-

rupting pest of society, clearly shown and proven to be detrimental to morals, and damaging to the public weal, is not open to debate. No method is so direct, so immediate of execution. Some of these things are done because science, humanity, and public sentiment demand them. A sentiment must be created that will demand the suppression of vice in open and flagrant violation of law; as well, amend the laws themselves when they are wanting; and the Church of God must furnish that sentiment. For out of Zion shall go forth the law and the word of the Lord from Jerusalem.

As from under the shadow of the cross, is brought forward one of the most weighty duties of the disciple, his duty as a citizen. The cross looked to a brightening of this world through sacrifice. Beyond the shadow and the cross, the suffering Son of man saw the world redeemed, led the way, and bade His disciples follow Him; bade us take up our cross *daily* and follow; bade us render unto Cæsar the things that are Cæsar's, as well as unto God the things that are God's; bade us put our talents at use that they may redound to His glory; bade us, disciple all nations. And the end of the long militant conflict is the kingdoms of this world become His, and on His head many crowns. See to it that he have the crown of personal surrender and loyalty to Him—the crown of homes made Christian, the crown of the municipality laid at His feet, of the nation found among the nations of the world made His.

How can this ever be, unless the citizen of the kingdom of heaven put forth his hand to make his earthly

citizenship mighty for good. From Gethsemane and the cross comes the summons, the mightiest ever heard, to mass all our forces under the Captain of our Salvation, to realize here on earth the fruition of the kingdom of God. And know that it is as much our duty to see that our officers are peace and our executives righteousness as it is to preach the Gospel—as much our duty to seek the conditions of successful preaching, as to preach. When the administration of civil affairs is made righteous, violence will no more be heard in our land, desolation nor destruction within our borders. Then we may hope for a fair field for our Gospel work, and the intellectual and spiritual illumination of men will come on apace. Salvation will be our muniment of defense. Praise will be in our gates.

X.

CHURCH AND NATIONAL LIFE.

WE have started out in the faith that Christianity is a universal religion, that the kingdoms of this world are to become the kingdoms of our Christ. This means a universal church in recognition of universal brotherhood. It means that "the power of Christ and His spirit has become a redeeming influence in the whole field of human life." Pre-eminently the two great institutions of nature and of God—the family and the nation—must feel this redeeming touch. When family life and national life are grounded in righteousness, and blossom in love, and fruit in peace, the delightful pictures with which the prophets strove to fascinate the gaze of the Jewish people and to inspire their life, will have become actual. Church and nation will be coterminous.

At present, the nation is the larger term. It includes within itself the family and the Church; as well all other associations of men. To the nation we all must belong, and to it we are held with all that we have. We may go out from the family, and we may isolate ourselves from the Church, and from most of the associations of men. But from the nation we do not get away. Its rulers are in the Old Testament

and in the New, the ministers of God. The Nation and the Church are ideally one, and God is at once chief ruler and chief shepherd. The Head of the Church—our Christ—is Prophet, Priest, and King to all peoples, and to Him every knee shall bow, every tongue confess.

In this Biblical conception "what is political becomes most properly Christian, and the statesman is the minister of Christ."

Obviously we need a higher conception of the nation and of politics. That politics should have come to be identified with selfishness and self-seeking, is at once a sign and a cause of moral corruption. It has been well said that "where any set of persons and any sphere of life is degraded in the estimation of men, it is almost sure to become irreligious, and to fulfill the evil prophecy which has gone out against it." Degrade an office and degrade him that fills it. Put politics into the category of degrading occupations, expect that men who fill places of trust will seek their own ends rather than the public good, and the probability is that these disparaging notions will yield fruit after their kind.

But rulers are the ministers of God. They hold the sceptre to the very intent that righteous laws may be righteously administered. They stand at God's right hand, His flaming moral law before their eyes, the ends of His moral kingdom to be served, first and last. We know and feel that "just laws, just policy, just relations among men, are among the most sacred of all things." It is the business of rulers to secure these just things, and the office and the

occupant are sacred. That they are not commonly so esteemed, only shows how far we have got away from the true conception of government and of the sphere of politics. There are, of course, men who struggle against this evil environment and redeem official position from this reproach. It should be utterly redeemed. We must redeem politics in our own eyes, and dignify it in our speech and venerate it in our attitude toward it, until it is forever sacred in the eyes of men. For, it is of God, and every measure that affects the community affects the kingdom of God.

The righteous administration of local affairs is necessarily an ally of the Church in her normal work—for the Head of both is Christ. The righteous administration of national affairs is not only beneficent within national lines, it is outreaching to the ends of the earth. Corrupt and selfish rule in the Turkish Empire just now sets itself against the rights and liberties guaranteed to Christian teachers within that realm, and is a menace to the kingdom of God which they represent. Nothing but the majesty of more powerful peoples can overawe and compel an unwilling ruler to do righteously. Political selfishness and chicanery have often debased the sovereign majesty of official position in our own country by unrighteous legislation, as against the slave, as against the freedman, as against the Indian, as against the Chinaman and the Chinese Empire of to-day—in every case a thrust, not only against the peoples immediately interested, but at the kingdom of God in this world. They were

violations, either of sacred compacts, or of the law of brotherhood, or both, in unrighteousness, and were sins against God.

It is difficult to eliminate wholly the selfish motive from the heart of any man. It may, it does, sometimes carry men who mean to be righteous far off their base, as once and again it has our Presidents, yielding to the clamor of the demagogue in respect to the Chinese. Christian nations should of all men respect their treaty obligations ; and all the more if they concern less enlightened peoples. It were better to have cut off the right hand than to so far yield to the clamor of the selfish, as to drive righteousness from the high seat of the chief executive of the nation, by signing the exclusion acts. It was a thrust through China at the kingdom of God to which, no doubt, our Presidents mean to be loyal, and to which certainly and always they owe supreme allegiance.

We need not only a higher conception of the nation and of politics ; we need a broader conception of the Church of God. When once our eyes are opened to the fact, we are amazed at the narrow conception of the kingdom of heaven for which the Church stands. Without our Christ was not anything made that was made. Lifted up He would draw all men unto Himself. The redemption effected through Him extends from man down through all orders of existence, till the *creation itself* is said to be groaning and travailing in pain together, in longing for the day of its deliverance from the terrible reign of selfishness and sin. Again, we are

taught of the Divine purpose, in the fulness of time to sum up all things in Christ, the things in the heavens and the things upon the earth, that God may be all in all! What grander conception ever traversed the brain of man? As a plan to work to, what could be more inspiring?

But now, on the one hand, see how the grand conception of Church as coterminous with nation is belittled by sect. Over and over, and for long periods together, we have seen this and that sect, accounting itself *the* Church—anybody outside of it, only by a stretch of God's mercy, having any hope for the life to come—ready to call down fire from heaven on those that differ, making a creed article the test of a true Church. The New Testament makes the spirit of the Christ the test of all things; tells us plainly what religion, pure and undefiled, is, and explicitly, in so many words, unveils the judgment of the great day and affirms on what grounds men will part company to right and left.

The secret of sect is undue stress upon dogma. Dogma has its place and life and conduct theirs. But the refinements and the subtleties of speculation, and the emphasis put upon dogma till it overshadows life, and cloaks unrighteousness and compels charity to vacate her high seat of honor, slitting the seamless robe of the Christ into a hundred fragments, is the spectacle that has alienated multitudes of the noblest spirits of this world from all sympathy with the Church. Once on this high-road of Pharisaism, it is easy to make contention over facing this way or that, in worship, lighting candles and

putting them out, vestments how many and what, this and that shibboleth of creed, and all the other tithing of mint, anise, and cummin, by which brethren are separated each from the other.

Put the emphasis on righteousness in heart and life, where the true prophets have always put it, where the Christ puts it, and at once men begin to draw together—the witness that God is in the conscience. Consider what it means that this great mass of people that we call the “unreached” by the churches, in the same breath that reproaches the Church, have no fault to find with the Christ. What is this but an evidence that somehow the Christ and the Church that bears His name have fallen apart? At the very least, that the Church has so far failed to put on Christ that the uninitiated do not discover in her His likeness.

And then, again, how often and for how long has the Church stood in antagonism to learning, to science, looked askance at art and letters, held herself aloof from trade, from politics, from great questions of public policy. How long it took the Church to set herself right as towards slavery! Making the fatal mistake of dividing the interests of men and nations into secular and sacred, and going on the assumption that the Church exists chiefly for worship and instruction, is a thing of Sundays and best clothes, of preaching and prayers!

Instead, these are pre-eminently means to ends, in order to the leavening of the whole of life and all the interests of mankind, with the spirit of the Gospel and the righteousness of Christ. This is to put an

awful emphasis upon the assembling of ourselves together one day in the week, to meet the living and heart-searching God, to hear what He will say to us of life and duty, to refresh ourselves at the river of life, to seek for ourselves absolution for our sins, and to open our souls to the breath of the Divine Spirit! For we are to carry the touch of God and His righteousness through the next six days, into trade, into our profession, into politics, into social life. We are to keep under our bodies and abstain from fleshly lusts, to deal justly, to love mercy, and to keep ourselves unspotted from the world. We are to sanctify human life. All its interests are sacred, for they belong to the sons of God, who makes His kings as sacred as His priests. And ye are all a kingdom of priests unto Him. See, what an emphasis this puts upon our day with God!

And then think of the multitudes who look upon Church as a place to display themselves once a week, hear a little fine music, a little pulpit eloquence, if it can be had. They look upon Church as a thing all apart by itself, having little to do with honesty and righteousness and charity on the morrow and the day after, with a great purpose throbbing in its heart, always to do the bidding of the Master and to realize that for which He laid down His life! To do this a man needs to gird himself in a great stress of the spirit, and to effect this, the services and the fellowship of the Church of God ought to minister.

Still further do we need to consider that the Church is not only greater than any one sect—it is greater than all of them put together. The light

that dwells in the Church, though sometimes obscured, is the light that lighteneth every man that cometh into the world. And all abroad, everywhere, are men to whom that light is welcome, who have caught the spirit of the Master, though not enrolled among the sects. Does this make Church life and the confession of Him a matter of indifference? By no means. Organized Christianity has its indispensable function to keep His truth and His redemption before the world, to preach the good news of God to every creature, to manifest the spirit of His kingdom and to extend it, to provide helpful forms of worship and means of spiritual edification, and to devise and carry out methods for realizing the great purposes of the Christ in the world.

Rather it suggests: How can the Church, in loyalty to the Master, so obliterate the separating walls of sects, or lessen the emphasis upon differences, that the grand unity may appear, and the other sheep, not of this or that fold, be embraced and recognized as of the one flock of the one shepherd? And how can that grand co-operation in one great forward movement of united Christendom, of which we sometimes dream, be brought to pass?

Of past attempts to bring the general life of men under the influence of Christian principle, and make Church and nation one, we know something. This was always the dream of the Papacy. Calvin wrought at it in Geneva, Knox in Scotland, the Puritans in New England. These movements of Protestant Christianity modeled their laws upon Scriptural patterns, required subscription to creed in

order to citizenship, made Church membership a qualification for office even under Roger Williams' more liberal *régime*. Offences against the State were offences against God.

The Church covenant of Massachusetts (July 30, 1661,) reads: "We do solemnly and religiously, as in His holy presence, promise and bind ourselves to walk in all our ways according to the rule of the Gospel, and in all sincere conformity to His holy ordinances, and in mutual love and respect to each other, as men and God shall give us grace." Civil officers were rulers within, and by the will of, the Church.

The limits of these schemes, as workable, were soon reached. As these communities grew, as colonization brought in diverse elements of people not so minded toward God and righteousness, it was found that the end sought, good and desirable as it was, could be realized only so far as it could be brought about "by free conviction, respecting the spiritual liberty of its component parts, compatible with large differences of form, above all acknowledging the sacredness of human life and social institutions, and making Christ not an external king but the inspiring guide of mankind." The fatal fault of the attempt of the Roman Church to realize this unity was this—that "the spiritual power sought not to penetrate but to rival and overtop the secular."

In our day all the attempts of the churches—to which the Roman Church has been largely obliged to conform—aim at producing this "free conviction," which gladly recognizes Christ as the inspiring guide and Saviour of mankind. Under this sub-

lime impulse ministers and statesmen freely co-operate in lifting the standard of practical righteousness. Charles Wesley in the Church, no more perhaps than Chatham in the nation—Burke and Fox in the domain of politics, as well as Wilberforce in that of religion and philanthropy—Beecher in the Church, Sumner and Lincoln in politics, the one divine Spirit working in them all towards a grand consummation that must bring Church and nation together.

Canon Freemantle has well said of the Englishmen named : “They were raising the whole tone of politics out of the slough of corruption into which it had fallen, and were laying the foundations of the pure public life of this century.” We must agree also when he further says that “There is no more animating thought in the whole range of spiritual aspirations than that of a nation in which one spirit should rule, in which all classes of men should move with a common and a righteous impulse.”

He refers to the great popular uprisings—the defence of Greece against the Persians, of England and Holland against Spain in the sixteenth century, of France in 1793 against United Europe, and of Germany against Napoleon in 1813, and then goes on to say, “Yet these present but a feeble image of that which would be seen were a whole nation to be possessed with the love of God and of Christ as their acknowledged national bond, and each citizen to take for the quickening purpose of his own life the determination to build up, so far as his influence extends, the life of the great brotherhood to which he belongs, and of every sphere of action which it

contains, and of each of his fellow-citizens, in justice and the fear of God."

The only grander thing that I can conceive of would be a confederation of all Christian nations, thus minded, to banish war from the face of the earth, to promote the ends of justice and fair play everywhere in the open arena of the world, and to hasten the diffusion of truth and light, the blessings of such a civilization over the world. Towards such a consummation significant steps have been taken. One is seen when, as at this very day, two puissant peoples submit their differences to arbitration and abide the decision of the court. The lesson is one writ big enough for the world to read. And the question will be asked, If nations can thus adjust their differences, why not little knots of men here and there, capitalists and laborers, of any sort and of every sort?

Another step: slavery is dead here; it is being whipped off the earth. Again, we are beginning, after so long, to treat the Indian as a man. England is also arraigned before the moral conscience of the world for her complicity in the nefarious opium trade, and she will be obliged to retreat. Spain must make amends for her assault on little Ponape in the Pacific Sea. The United States will have to retreat from her attitude towards China. These are moral triumphs, achieved and yet to be, and the world is full of them. They are the fruit of Christianity, a sign and evidence of the way in which the spirit of Christ is pervading the conscience of mankind. All these put together signify

just this—the uprising of the Christian conscience, the organized Church tardily waking up to it, in the determination to know the truth as to how the lower half of mankind live, and knowing it, to better it.

Am I my brother's keeper? never had such an emphatic aye, as now. Never were the sweaters, the swindlers, the oppressors of the poor so hotly pursued as to-day. And the Church, no longer dominated by the clerical idea and the dogmatic theologian, with a broader conception of what Church means and what her mission is, is beginning to recover lost ground, and Church and people, Church and nation to see and realize that what is needed everywhere is the spirit of Christ. If Christ dwells in His Church, then nothing in human relations, all over this globe, is foreign to her, for God is summing up all things in Him.

This lays a reasonable basis for all sorts of evangelizing work. We can see that these free convictions that are flowing together, making such multitudes to be of one mind in righteousness all over this vast country, from the Atlantic to the Pacific, are the fruit of that steady, persistent following up of the settlers on the ever-shifting frontier—come they whence they may—with the Gospel of the grace of God. Commonly the colporteur and the union Sunday-school, knowing no sect, have led the way. Church and school have followed after, hand in hand. Academy and college have not lagged far behind. Six million people, freed from slavery, instantly demand attention. Ignorance and vice herd together and know no race, no clime. Citizenship

in a republic, of all things, calls for enlightenment and religion in order to a proper exercise of its functions.

The great work of Home Missions is seen to root in patriotism as well as religion, and these are the two great motive forces of the world. The man needs the Gospel, and the nation needs Gospel-bred men. The frontier needs the Gospel, or the barbarian will be upon us. Man degenerates with fearful rapidity without Church or Gospel. Human nature responds with great alacrity to the touch of the truth and its living embodiment in the preacher; and a timid family or two in twenty or thirty, gather courage, declare themselves, and presently the mining or the lumber camp, to-day full of lawlessness and vulgarity, gambling and drunkenness, riot and licentiousness, takes on the orderliness of the older and long settled communities.

Everybody knows that this has happened so often it has ceased to be novel. But it has not ceased to be necessary. There is no spot on this continent inhabited by men that can safely be left without the Gospel; no class of men, race or nationality, that can in safety to the nation be left in ignorance of the truth; and without it they themselves perish. Christ wants them all. The nation has got them whether it wants them or not; and this work upon the frontier, in the isolated community far from the routes of travel, among the mountain whites and the freed people of the South, is rightly laid upon the Church of God.

We need to get its true perspective. We need to

divest ourselves of all petty and selfish notions. We need to see that here, as elsewhere, what we do for our neighbor we do for ourselves. This is our country. These are our institutions. Christ is ours. The Church is ours. These people all are citizens, and they may, they need to, become saints. Do not think of these Boards of the Church, as we call them, as interlopers, thrusting themselves in our way as beggars. Do not think of this army of teachers and missionaries out West, down South, as pensioners upon charity, asking to be clothed and fed. Who are these people? Whose work are they at? Who sent them forth? Why did you not go yourself? This is your business, and they are doing your work. And were it not for them and the like of them, the history of this nation had been far other than it is, and the failure would have reported itself at your own hearth, and the story of your life had been writ in sombre colors. These are people whose self-denials and sacrifices have brightened the story of our national and commercial life.

But this magnificent work cries out for more of Christ and less of sect. The cry is heard and that is much; but sect dies hard. In the older States the cities have drained the country till three or four churches often stand where only one is needed. But none of them are willing to retire, and they all hold the ground in the rivalry that is bred of weakness, in the discouragement that belongs to a waning cause. Combined, there might be strength, enthusiasm, new life and power. Into the newer parts of our land rush the sects, half a dozen where

one only is needed, and the same story of unhallowed rivalry and strife for occupancy is repeated, with what frequency in the older and the newer parts of our broad land I hardly dare to think.

It is in view of such a state of things that President Hyde, of Bowdoin College, affirms in the *Forum* of last April that "a large part of Home Missionary money of the United States is spent in unwise and unchristian endeavor to avert the penalty of that law of nature and of God which dooms to death all that is feeble and narrow and inefficient and unnecessary." And he further says that if "each denomination would go through the country, pulling up its weak churches by the roots and sending their members to strengthen the strong churches of the immediate neighborhood, and then concentrate its efforts in making stronger the churches already strong, the problem of Church union would soon solve itself."

This work is already begun in Maine, through concert of action, leaving the fittest, in any given locality, now of this denomination, now of that, to survive. So good a thing in Maine will surely traverse the continent and reach the Pacific coast in due time. It is another token of a brightening world, another assurance that life is getting the emphasis so long accorded to dogma, that Christ is slowly getting the upper hand of sect.

Some man may be tempted to say: "Well, if that is so, if that is the way they waste the money, I am glad I never did give much; now I won't give anything." He needs to assure himself that no man

who has been giving generously, and with a sense of what this country owes to the Gospel, talks that way. It is one of the evils incident to sectarian rivalry for which we are all in a way responsible. Now that the heads of departments are getting together, now that the evil is seen and will be gradually mended, it is time for such an one to repent of past neglects and deal generously with a cause so vital to this land of ours.

This world cannot be mended and brightened in ignorance of facts. It is an awful story that comes up from the submerged tenth, but it needs to be told that it become impossible. The bitter cry of out-cast London must not be suppressed. It must be heard that it may cease to be heard. Sir William Harcourt is right—"It is better to be an optimist after full inquiry than a pessimist without." And the disciple of Christ is bound to be an optimist to the last.

XI.

THE WORLD, AND THE WHOLE OF IT.

THE initial step and the underlying fact in the process of brightening the world is thus expressed: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have eternal life." Many seem to read this great declaration as if it said: "God so loved me and my friends"; or, "God so loved my city and my country"; or, "God so loved white folks," that He gave His only begotten Son. And the last part is ignored altogether—that great "who-soever" that matches the great "world." "*Whosoever*" fits into no gospel of exclusiveness.

Phillips Brooks is reported as saying that "around each one of us lie four concentric circles—the nearest encloses the particular church to which a man himself belongs; the next distant, the whole body of his own religion; the one after that, those who cherish any religious belief whatever; the last, all mankind, even those with no religion at all." These circles may be four or ten—the question is, how many of them does our thought and sympathy penetrate? Do they reach to the outermost? Does it satisfy us that the inner circle is bright though the outer may be very dark?

No one, with his Bible open, will pretend to say

that it will satisfy God if here and there a spot of His world is brightened, if here and there a race of men has the light of heaven in its eyes. The Bible is a broad book. The thought, love, and interest expressed in Abraham's time, were broad enough to take in "all the families of the earth." The thought of the prophets reaches to "all people, nations, and languages." They all serve our King. Pentecost teaches the same lesson. The Revelator sees the kingdoms of this world the kingdoms of our Christ, and He Himself crowned with many crowns. And the Master Himself said: "Go ye, disciple all nations. Preach my Gospel to every creature."

The command is consistent with the world-wide love and compassion, and prophecy is matched with fulfilment. What is the thought, plan, will of God touching this world and the whole of it? The cross is the answer. The early revelation led up to it, the later is inspired by it. It is all consonant, part with part. How is it to be brought about? Faith cometh by hearing, and hearing by the Word of God. But "how shall they hear without a preacher, and how shall they preach except they be sent?" "Go preach!" The commission is on us. To falter is disloyalty; to obey is to win and reign with Him. If anything is clear, this is clear.

The marvel is that any one who reads the Bible, and pretends to be a disciple of the Christ, can question his obligation to accept the plan as thus outlined and work to it. Do you know of anybody that does question it? Do you know why so many do? Is it because they are so much deeper in the secret of the Lord than

the venerable apostle to the New Hebrides, who has been telling American Christians what his own eyes have seen, and a part of which he was, or are they so much wiser than their brethren who give time, thought, prayer, and money to it? Hardly. To show that this is the Biblical view of the matter, we need not spend another moment. We all know that it is. That He made of one all nations of men; that all have sinned; that Christ died for all; that He now summons the *world* to repentance and a new life through His Church preaching the everlasting Gospel, we know.

Further we know—at any rate we may know—that all the predictions of failure of a century ago have come to naught. It was then said: “There are over sixty different languages in the world, and it is absolutely impossible that the Gospel can find expression in all of them!” Voltaire prophesied that in 1900 the Bible would be extinct! More Bibles were printed and put in circulation last year than were ever produced in all the centuries previous to 1800. The languages of the world are not sixty but hundreds, and the Gospel message has found its way into three hundred of them—the whole Bible into all the great languages. Three of them, alone, meet the wants of half the world’s population—the English, Arabic, and Chinese translations. The Hindustani reaches one hundred millions more. Fifty-five languages of Africa are enriched by the wonderful story of God’s love.

Man’s wisdom stumbles at the threshold of many an obscure tongue, but the Gospel is fluent in them

all; in the lowliest as well as the proudest. Jehovah is the God of all living; the Bible is the world's book. Of course, with the pride of race that belongs to the strong, it was confidently affirmed that the obscure peoples, the lowest orders of humanity, could never be evangelized. But neither their dullness nor their brutality have been able to withstand the Gospel. From the Esquimaux to the Hottentot, Samoan, and Fijian, they have been quickened, shamed, converted, made anew by the Gospel. And no wonder at all, for it is the forthputting of God's power to save men. All prophecies forged against our Christ and His kingdom come to naught.

Another marvel is this, that the idea of a world-wide kingdom, of races uplifted from barbarism, of a Gospel in every man's tongue wherein he was born, of all kindreds, peoples, and tongues keeping step to the Gospel march; that Christ should see of the travail of His soul and be satisfied,—that such an idea should kindle no more enthusiasm! How is this to be accounted for? Most people kindle over something or other. Some people enthuse over matters of very little concern. Some, over what they eat and drink; some over their clothes; some, over their horses; some, over base-ball or a boat race; some, over the entertainments of last week or next week; some, over their travels, over books, over pictures; some, over their farms, their inventions, the products of their skill. People do kindle over something. Over what, depends partly upon temperament, taste, culture, imagination, the relative estimate put upon things.

The Bible is unique in this, that it puts emphasis upon people, first of all. The thing of supreme value in this world is the human race. More wonderful than Chicago and the World's Fair are the *people* who made Chicago and the Fair, and will fill this wonderful expanse of creative energy with the more marvellous fabrics of creative skill. It is a great thing to create of nothing a commerce of millions in the Hawaiian Islands, but a greater thing to lift debased thousands of those islanders from nakedness, ignorance, and vice, into virtue, sobriety, and godliness. It is a great thing to take a tract of tanglewood and marsh land and convert it into a park of fruits and flowers, but it is a greater thing to take a city ward, gone to the devil, and make it clean, reputable, and self-respecting.

A great city is always a wonder, as it grows and grows, multiplies its industries and expands its commercial relations, adds warehouse to warehouse, and converts dwellings into palaces; but a greater thing is in hand, to keep dominant in the city, and over warehouse and commerce, the true end of a Christian civilization—that the spiritual transcends the material, and without righteousness in the hearts of the people and in civic affairs, nothing, absolutely nothing, can save it from the doom that fell upon Babylon, Nineveh, Tyre, and Sidon. A chamber of commerce may be a good thing, but a church that is fulfilling its functions and true to its mission is a greater thing. And a chamber of commerce, if it concerns itself only with trade and commerce, and not with the higher interests of mankind and the

great civic and moral issues of the hour, has already mortgaged itself to Mammon.

But many people are deficient in perspective. They value the near, the sensuous, what they get at through their senses and call their own. They are not moved by suffering afar off. Famine in Russia, cholera in Hamburg, does not affect them because they are so far away. Nor are they moved by spiritual considerations. They are with the rich man of the parable who pulled down his barns and built greater, and said to his soul, "Soul, take thine ease; eat, drink, and be merry." They do not see how he could have been called a "fool." That is just what they would have done themselves.

There is more joy in heaven over one sinner that repents, than there was over Solomon's wisdom and treasures, though in view of it the heart of the Queen of Sheba did fail her. The Queen of Sheba had not the kingdom of heaven point of view. That is still true of many. There be many who go into ecstasies over Turkish and Persian rugs, over Indian silks and shawls, over Japanese and Chinese wares—bronze, porcelain, embroidery—who do not care a fig what becomes of the Asiatics themselves. Their point of view is not that of the kingdom of heaven. It never occurs to them that the people who can do such things, have the capacity and the aptitudes for the spiritualities of the kingdom of heaven.

Again, many people are defective in imagination. And the idea of the kingdom of heaven appeals to the imagination. It is the most wonderful idea

that ever traversed the brain of man. See how, under the pen of Isaiah, it glows, and expands, and towers into the unseen, and survives all the shocks of time, till on the plains of light, the great company innumerable, out of every kindred, and tongue, and people, and nation are mustered, to begin the new æon that will never end. A man must enter into the grandeur of this conception to be properly inspired by it. If he does, he will have no difficulty in the conclusion that this is the grandest thing in the world—this temple of the living God made up of living souls won to Him.

To a man working on the one side of the great pyramid of Gizeh, it may have seemed that his work fitted into no grand scheme, that embraced a worker on the other side out of sight, or inside, equally out of sight. But one presiding genius was over all. The fellow on the one side in imagination might have seen the fellow on the other side working to the same conclusion as himself. So we, and they in far-off Australia, in the islands of the Pacific, in the heart of China and India, in the frozen lands of the North, and wherever else, are, under Christ, working on the same matchless temple of living souls, and the headstone will yet be brought forth with shoutings of grace ! grace ! unto it.

When the friends of Xavier remonstrated with him for daring to go forth to savage lands helpless and unarmed, he replied: "If these lands had scented woods and mines of gold, Christians would find courage to go there ; nor would all the perils of the world prevent them. They play the coward,

and are alarmed because there is nothing to be gained there, but the souls of men; and shall love be less hardy and less generous than avarice?" They will destroy me, you say "It is an honor to which such a sinner as I may not aspire; but this I dare say: that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul."

These ambassadors of the King of kings in non-Christian lands are planting the seed of Christian nationalities and civilizations, yet to be; and where now all is savagery and cannibalism shall arise the home, the church, and the school—in each, the Bible truth, the law of life—in each, the voice of prayer and praise—in each, the virtues of the Christian faith. The wilderness is glad. The desert blooms. President Merrill A. Gates says that "those whose eyes God touches that they may truly see, discern the truth that, no other work compares in potent possibility for good with this light-bearing in dark places."

That this is the Christian thing admits of no question. Let us see how reasonable a thing it is; nay, how necessary. Help others, help thyself, is a law of wide reach. The man who is bringing a farm to perfection is advantaged when the farms next to him are put under a similar culture. Indeed, if from farms adjacent the wind is all the time sowing his fields with the seed of Canada thistles and noxious weeds, his work is hopelessly hindered. It is not of very much use to quarantine any city of the interior against the cholera, if the

port of New York is left open; nor to close guard the seaports of the States and leave Canada unguarded. Indeed, vigilance traverses the seas and watches the seaports of three thousand miles away with immediate reference to health on these shores. We watch the rags of Italy as well as take care of our own. What does it all mean? It means that no man, no race or people, liveth unto himself. Because Africa was benighted and besotted, it corrupted the world. Her sons and daughters could be pressed into slavery and concubinage, and Turk, Englishman, and American rushed upon the spoil; and a costly atonement was the result.

Africa, Christianized, civilized, is no longer the football of the world, but joins the forces which command respect and defy the world! Every debased people on the face of the earth is to the world like a cancerous sore on the body of a man. A sailor from Ohio finds his virtue riddled in the corrupt seaports of the Orient, or the Pacific seas. The same is true of many travellers. Christianize the world, and the world has everywhere one standard of ethics and is dominated by one law of life.

It is coming to be with all peoples as with two contiguous wards of a city. One cannot be all clean, the other all rotten. The clean must slough off the rot, or the rot will invade the clean. We of this land did not dare divide this country East and West, into North and South. Slavery was, from the day of Mason and Dixon's line, menaced and doomed, because north of it the man and the

soil were free. This land had to be all free or all slave. So with the world, and the whole of it—all Christian or all pagan. We are all neighbors. The sea is no more a separating barrier. Africa is nearer to New York than was Boston to Ohio fifty years ago. Our rum, our firearms, our vices, are hers to ruin, as her weakness and helplessness were our temptation to awful sin. Shall the mightier Gospel of the Christ be hers also, as it is ours? The method of the Christ is seen to be divinely reasonable, and, more and more, a necessity of self-preservation.

Some who say, "Yes," to His "Go, preach," emphasize the "beginning at Jerusalem" as meaning—Finish, as you go. But this is short-sighted. We cannot make this kettle boil if a stream of cold water is somewhere being let in all the time, no matter how hot the fire. We are saying, we cannot perfect this country unless you stop immigration and give us a chance at the people, all by themselves. And it is easy to see that if, from the Reformation on, the present sense of the value of an open Bible and evangelistic methods had pervaded Europe, a very different sort of emigrant would be coming here.

When sixty Chinamen from Canton, thereabouts, went to the Sandwich Islands, some years ago, having been evangelized by missionaries, and took their church with them, they set before the world an object-lesson of what might have been if the Church had obeyed the Master and stuck to her evangelizing from the beginning until now. Equalize the temperature of the water within and without the kettle,

and we will make it boil. And is that not just what we are coming to? The nations flow together, as now within an area of one hundred acres in Chicago will a world in miniature be seen. Our missionary activity is preparing the way of the nations to mix and mingle on the common footing of Christianity ; or shall it be paganism !

We can finish nothing apart from the whole. We can perfect no race while surrounding races are left to untutored savagery. The body is perfected when every member is developed into symmetry. There is no useless member. There is no race of mankind that cannot be utilized, in the confederacy of nations, in the kingdom of God. "Finish as you go" has no place for the soles of its feet. The process of leveling up, made universal, has its warrant in good Gospel and in common sense.

The Providence of God is saying to the most favored nations, You can go little further till your brethren catch up. Just as social science calls a halt upon the two hundred and fifty thousand who hold three-fourths of the property even of this land of the free, and are reaching after the rest. They must look after the hindmost or the hindmost will look after them. The thing is monstrous. The inequality is rank. It cries to heaven. Just so, it was never meant, it never can be, that God's greatest boon to men, the Gospel of His Son, and all the blessings it brings in its train, should be the monopoly of the few, even for a day.

Why not say to a child, you have many faculties, but we must develop one at a time. Finish as we

go, you know ! A good many studies, but one to finish, and then another, my child ! A great many trades are wanted in civilized society, but we must carry one to perfection, at a time, you know !

Shall it be music first or sculpture ? Bread-making or dress-making ? We commit no such folly. All these things are needed. Begin all along the line, each following the bent of his aptitudes or the opportunity that is his. Here is a world to be evangelized. There is one Lord and one Spirit. Disciples, a multitude, owning one Master, led of the one Spirit, one to do this, another that ; all in sympathy with each, each with all ; one to go to Kansas, another to Kamschatka ; to reach men, to save the "all peoples, nations, and languages," who will yet serve our Christ ! Can we trust the superintending Spirit ? Do we believe the Christ will keep His word and be with His servants always, even unto the end of the age ? That all over this world the perfecting work can go on simultaneously, as all the several parts of a watch are being made, each apart, but each relative to the whole ?

It would seem that we might, and that the little selfish scheme of finishing off our family, or our town, to the last pitch of refinement, would find no favor with Him, who possibly, as with us, finds His sympathy drawn out even more for the prodigal than for the elder son ; for the little blind child of the family, even more than for the lusty children who have all their senses developed and God's world all open to them ! Did this never occur to you, the good economy of the speedy evangelization of

the world? God is the great economist. Men dreadfully mix things that He has made clear, and they all have to come to His Book before they reach a conclusion.

The waste of heathenism and of even semi-pagan peoples, is something appalling,—the waste of manhood, of talents of the highest order, for lack of the Gospel! Now, in the arts, in manufactures, great attention is paid to waste. Wealth is found in what a few years ago went to the refuse heap. Cast-off clothing, the slag of furnaces, old ore heaps, a little while ago only in the way, now worked into shining gold. Good thing? Yes, to be sure.

How much better is a man than a sheep, than the refuse of furnace or mine? But races exist this day, less cared for than this material waste. Continents populous with human beings, but half developed, because men are half developed. Look at the Asiatic Continent. Have you thought much about it? "Well, why should I? What is Asia to me? Give me a rug or two now and then. Keep up my rations of tea and coffee. Give me that India shawl, if you please, and that exquisite piece of bronze, but don't let those dreadful Asiatics come near me." Why? What is the matter with the Asiatics?

The Asiatic Continent! The largest, richest, most populous continent on the face of the earth! In civilization, the oldest! Mother of great religions, of all the religions worth naming! The great fore-runners of the Christ and the Christ Himself, were Asiatics. Judaism, Buddhism, Brahmanism, Confucianism, Christianity, Mohammedanism—all Asiatic.

The Prophets of the Old Testament, the writers of the New, and the Book, the greatest of books—are all Asiatic. The early fathers of the Church whose subtle thought and kindly interpretation of Christianity is so influencing modern movements within the Church, were many of them, Asiatic.

Asiatic History—what a story of colossal empires, magnificent cities, world-conquering armies led by great generals; astonishing commerce from India to Tyre, and thence to all the Mediterranean lands. All these great peoples have seen their brilliant eras, their thinkers, artists, poets, builders, warriors. They have not lost, past recovery, their vigor, their old-time possibilities; but what, among the great powers of the world do they stand for to-day, the peoples that once threatened Europe, invaded Africa, reduced Egypt to vassalage and destroyed her Memphis and her Thebes? Why does Asia stand for so little? She lost her Gospel and her Christ, rather than welcome both to dominate her life. The Light of Asia grew dim and the sun of righteousness is not yet welcomed.

The Asiatic Continent evangelized, made Christian, is the wheeling into line with the world's progress the most versatile of powers, the most vigorous of evangelizing agencies. The true Christian type of thought, life, worship, is surely not Occidental, nor Oriental only, but both. Neither is complete without the other.

Keshub Chunder Sen, whom all respect as having drunk deep at the fountains of our Christianity, thus forcefully resents the common preju-

dice against Asiatics : "If, however, our Christian friends persist in traducing our nationality and national character, and in distrusting and hating Orientalism, let me assure them that I do not in the least feel dishonor by such imputations. On the contrary, I rejoice, yea, I am proud that I am an Asiatic. And was not Jesus Christ an Asiatic? Yes, and His disciples were Asiatics, and all the agencies primarily employed for the propagation of the Gospel were Asiatic. In fact Christianity was founded and developed by Asiatics, and in Asia. When I reflect on this my love for Jesus becomes a hundred-fold intensified ; I feel Him nearer my heart and deeper in my national sympathies. Why should I then feel ashamed to acknowledge that nationality which He acknowledged? Shall I not rather say, He is more congenial and akin to my Oriental nature, more agreeable to my Oriental habits of thought and feeling? And is it not true that an Asiatic can read the imageries and allegories of the Gospel, and its description of natural sceneries, of customs and manners, with greater interest, and a fuller perception of their force and beauty, than Europeans? In Christ we see not only an exaltedness of humanity, but also the grandeur of which Asiatic nature is susceptible. To us Asiatics, therefore, Christ is doubly interesting, and His religion is entitled to our peculiar regard as an altogether Oriental affair. The more this great fact is pondered, the less I hope will be the antipathy and hatred of European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ.

And thus, in Christ, Europe and Asia, the East and the West, may learn to find harmony and unity." *

The waste of Africa through barbarism is unspeakable. Africa redeemed means untold wealth, unmeasured strength, to the kingdom of our Redeemer; a vast accession to the working forces of the world. Prostrate in the dust, she is neither a thing of strength nor beauty; neither self-contained nor an ally; rather armies of men, a continent of magnificent proportions, running to waste! When the spirit of little Belgium's liberal monarch penetrates Europe and America, how soon will the intelligence, the piety, the wealth of the world bring this continent, redeemed from waste, into line with the powers that now dictate the policy of the world; and that policy, no longer tempted to shape itself to prey upon the weak and helpless, take on a nobler type, in recognition of a brotherhood, lost but found.

Four centuries have passed over the world since Columbus ventured forth upon the high seas. It was the beginning of an era of mastery over the great oceans that lave all shores, and of the use of all rivers to reach the heart of all continents. It was the beginning of the end of all ignorance as to race, religion, language, metes and bounds of all peoples that dwell on all the face of the earth. For one century of the four has the Church of the Christ been learning the extent of her mission, the breadth of that—Go, preach. She has touched no race that has not responded, some slowly, some quickly, to her

* Freemantle's Bampton Lectures, Appendix.

message of life. She has found no language she could not reduce to writing, no tongue into which she cannot put the words of life, no people whom she cannot elevate, reaching the life through the heart, civilization through christianization—this is the order and the method, with all barbaric peoples.

Already, her trophies are as amazing as the World's Exhibit of its industries. To all unbelieving doubts or arguments her answer is ready. We have seen with our eyes, heard with our ears, and personally cognized the results of a preached Gospel, borne abroad in faith and love to all peoples. Now, let the grandest era of the world begin. Let the toils and triumphs, the explorations and discoveries, the translations and beginnings of Bibles, churches, schools, communities made christian, be utilized. The swift ship shall sail for the Church. Diplomacy shall work for her. The flags of Christian nations shall wave over her. The wealth of the world shall serve her sublime purposes. Learning shall be her handmaid. And best of all, and always, He who loved the world and gave Himself for it, alive from the dead, shall inspire the testimony and make mighty the word preached. For world without end and to all peoples, is this Gospel of Jesus, the Christ, the power of God unto salvation to every one that believeth.

XII.

EACH ACCORDING TO HIS SEVERAL ABILITY.

IN his great work, entitled "The City of God," Augustine elaborates the theory that "the City of God is a separate state which has been growing up, first in the kingdom of Israel, then in the Christian Church ; that it has nothing to do with the general life of mankind ; nothing for the renewal of society by its influence, as, indeed, having no vocation for the redemption of society as such ; rather a gathering out of the world of mankind a certain number, committing the world itself to the flames to fit it for the eternal habitation of the saints. It makes Christians, not the light and salt of the world, as the Master said, but a race of timid separatists," having as little as possible to do with the world. This sentiment for a long time prevailed, and was controlling in the Church—nor are we yet wholly rid of it.

But no one can face the present attitude of Church life, read the papers and the magazines, listen to the discussions of Church congresses and conventions, without becoming conscious that a new spirit is abroad ; a renaissance has come ; a new era is

dawning on the world. It moves on precisely the opposite principle from that of Augustine, and exclusive election into the kingdom of heaven. Its attitude toward the world is not that of the Pharisee who gathered up his robes and stood aloof from his fellows, or of the Levite that passed by on the other side, but of the Samaritan. And now that we are getting there, we find it is only the old Gospel that Christ preached, and put at the entrance of His kingdom, and wonder what we have been thinking about, reading out the most significant parts of what Christ read in !

The kingdom of heaven is like leaven. It is aggressive against evil in the man and in society. Its end—a renewed man, a reorganized society, controlled by the law of love. But now, the kingdom of heaven is in *you*, not in the air, to bless you, that you may be a blessing. I bless thee, Abram, that in thee may all the families of the earth be blessed. The Christian religion has, first of all, to do with individuals. It concerns itself with our personal relation to God. The Church, as made up of individuals, moves upon the world ; is organized for Christian nurture, on the one hand, and for aggressive measures, on the other. And the law of life is this—*To* each one and *from* each one, according to his several ability.

So then, let us stand apart and hear the Master say what He expects of us, *each one*. He summons us each to *be* right and to *do* right. Take the beam out of thine own eye. Make the tree good and his fruit good. Of a bramble-bush men do not gather

grapes. It is the prayer and its answer, as personal as we can make it—"Create in *me* a clean heart, O God, and renew a right spirit within *me*." For this God gives the grace, as He does the opportunity. And the summons is to every man.

The next step (2) is discipleship—learn and follow. It asks, what wilt thou have me to do? The first thing we have to learn is that Christ comes to sanctify the whole orb of life; that He lays His hand upon all that we have and are; that His first thought is for what we are, and next, for how we live, which expresses what we are; and next, what we purpose to do with the talents and opportunities He gives us. Christ comes to realize in us a new order of manhood, and in the world a new kind of life. The manhood and the life, He was. It is simplified for us thus—Be as I am. Do as I do. The spirit of Christ is the test of all things—of character, life, deeds. Out of this a brotherhood, thus minded, working together to bring society under this life of the Spirit, and to make the world see that this is the best thing possible for all men, and adjust itself accordingly, along all conceivable lines.

All this is to be entered upon, within and without, in the confidence of hope, in the brightness of the assurance that the power that works mightily in us to make and keep, and use us, is nothing less than the power that raised up our Lord Jesus from the dead and gave Him glory. Can these dry bones live? They can; they do. Can a man be born anew? Can the unclean become clean? Can the selfish become generous? Can a man love what he

once hated? Can he become a new creature? Can tyrants become unselfish? Can Governments be beneficent? Can business be christianized? Can the slums of cities be made decent? Can slavery be done away? Can the savage and the cannibal become saintly? Why do you ask? You know this has been done a thousand times. There is nothing to do to bring in the millennium, the like of which has not been done, again and again. All we need is enough of it, wrought along the lines always found effective. Let a man be filled with the Spirit, live in the Spirit, walk in the Spirit, go in the Spirit to his daily task; let a multitude so go; let every man that names the name of Christ so go, and the reaper will overtake the sower.

But now for the principle—"each according to his several ability." It was an early resolve of Livingstone's: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity." But this is only what is commended unto all—"Present yourselves a living sacrifice." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This old scripture found its embodiment in Livingstone, and if Protestants were to canonize anybody, I suppose they would canonize him.

The Anarchist creed runs thus: "The Anarchist is a self-offered man. Everything in him is con-

sumed by one single interest, one single thought, one single passion. He lives in this world for the purpose the more surely to destroy the existing order of society. He knows only one science, the science of destruction, and he himself must be ready to die at any time, and ready to kill with his own hands any one who seeks to thwart his aim."

Have there been such men? There have been, there are such men. Men live their life and go to their callings thus consumed. Then a man may have one passion in life controlling. If he may be self-offered in evil, he may be in good. Paul was such an one. The Church has many such. Ought not discipleship to mean just this? "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." We are here, each one—Do we believe it? Do we accept it?—to brighten this world to the extent of our several ability by setting the wrong right; making the crooked straight and the rough places plain.

This is only to "seek first the kingdom of God"; and we are all bidden to pray, really pray, "Thy kingdom come"; and, so to do, is robust, healthy, beneficent moral life. Drummond's advice is good: "Don't touch it if you do not mean to put it first. I promise you a miserable existence if you seek it second." In this spirit, then, we each, as disciples of the Christ, ought to live, and the functions of life are manifold; the possibilities of good as varied as our physiognomy.

AS TO THE FUNCTIONS OF LIFE. 1. We most of us *live in homes*, and our obvious first duty is to make

these homes Christian, and so, clean, pure, strong, for the fashioning of character on a noble pattern; not necessarily elegant, or even beautiful, but true and refined. They may be all this and cut no outward figure in the world.

2. We are *all citizens*, and, *in our measure*, every one responsible for a healthy public opinion ; for a clean, pure administration of municipal and national affairs ; for the maintenance of law and order, and an insistence upon righteousness to be controlling in all civic relations.

Doubtless, it is of first importance that a man so carry himself and conduct his own affairs that this may be true of him and that for which he is immediately responsible. But this is by no means the limit of duty in an evil world. He must combine with the like-minded to create a sentiment that will be potent for good and a swift witness against evil. He must be the incarnation of a righteous public spirit, as was Christ when He pronounced His dreadful woes upon hypocrites, oppressors, and liars, and when He scourged out of the temple the sacrilegious tradesmen that defiled the House of God.

Charles Kingsley said : " I will never believe that a man has a real love for the good and beautiful, except he attacks the evil and the disgusting the moment he sees it." That test would rule out a great many who profess to love the good. There are so many good people who never want to antagonize anything ; so many timid conservatives who are afraid to have anything done except in the way

of their fathers, though that way may be as useless in our time as a wooden gun in modern warfare ; so many soft and dainty people, who prefer to sit by their fireside rather than put themselves out of the way for the public good ; so many whose mouths are shut by their indirect complicity with evil, that the cause, which, if each stood in his place according to his several ability, need never trail its banners, is often whipped off the field. Who is responsible but the men who come not up to the help of the Lord against the mighty.

Mr. Cable recently said that "a man without a quick, strong, aggressive, insistent indignation against undoubted evil, is a very poor stick." There are too many "poor sticks" in the christian Church that have none of the self-devotement to the Christ that the Anarchist has to his bad cause ! This would quickly make of the Church a militant army.

3. We also *live in social relations* with our fellows; and out of it come business, associations of men, clubs, guilds, employers, employees, the institutions of beneficence and education, the vast, complicated machinery of society. Into this we enter, some with one talent, with two, five, ten. And here is the law for each—"to do good and to communicate forget not." Keep a good conscience. Live honestly in all things. Be free from the love of money. Let marriage be had in honor among all and the bed undefiled. Remember them that are in bonds as bound with them, the evil-entreated as yourselves also in the body. Bear ye one another's burdens.

So runs the great charter of social life, that,

actually realized in the world, brings back the lost Eden; that, lived up to by them who have solemnly sworn to make this their law and pattern, would instantly put a new face on the world. For it says to you, an employer, put yourself in your employee's place, and ask what is fit and proper to be done. House-mistress, put yourself in the housemaid's place and do likewise. In view of a man being crowded to the wall, suppose that was your fix? Take no mean advantage. "Labor for the man who is down, the man who is going to pieces." A man saved, is worth to society a dozen wrecked ones. And it says to you, an employee: be honest, be faithful, be law-abiding, agitate for your rights and claim your dues, with a clean record behind you, and a just demand in your lips, and win.

In such a country as this, Mr. Lowell said, "public sympathy is on the side of justice in every labor contest, so long as that side remains untainted by crime. The way to reform is the path of honor, patriotism, and common sense." The man who walks in the spirit, appears, *as such*, in all the walks of life; faces, as such, the relations in which he moves with his fellows, to apply the law of a beneficent righteousness to all human concerns, knowing that the commandment is exceeding broad, and, to our modern eyes, the field of its application is no less broad. For it is true, as Arnold, of Rugby, said, "Every outward thing, having a tendency to affect moral character, either for the better or for the worse, and this especially holding good with respect to riches or poverty, economical questions, in all

their wide extent, fall directly under the cognizance of those whose object is to promote man's moral welfare."

4. We also *belong to a race* of many races and climes. All children of the one Father of us all, whom the Light of the World enlighteneth; for all of whom the Christ of God was lifted up; to all of whom is the Gospel message addressed; all of whom are capable of knowing God and of being changed into His image. From that race we may not isolate ourselves; to its woes and wrongs we may not be indifferent. The strong may not say to the weak, we have no need of you; much less, put their foot upon the neck of the weak. The law is, Go ye, disciple all nations.

These, all, are functions that we touch not only every day, we exercise them simultaneously, and stand in them continually. We live, as belonging to the home, the community, the nation, the race, to society and the business relations of the world; and the omnipresent law, applicable to us all and always, is—the law of love, and each according to his several ability.

HIS SEVERAL ABILITY, again, intimates a diversity of gifts and varied possibilities for each. And this we know to be true. We are taught that our intellectual and moral gifts, our time, influence, character, our capital and its uses, are ours—Do we believe it? Do we accept it?—"as a means of advancing the intellectual and moral good of society." This is a purpose so magnificent and far-reaching that it contemplates an end of war, an end of selfish

competition as the law of trade, an end of tyranny as a mode of government, an end of degrading superstition, and the universal diffusion of light and law, love and learning, the knowledge of God's way of saving men, and a transformed world ! To each of us comes the summons to make this the end of life—and the measure of duty, each according to his several ability.

1. Every man has the gift to pray—a gift that may grow with use. Let no man put slight upon that, upon which the Master hinged so much. Specially His—"Pray, Thy kingdom come !" and His—"Pray ye the Lord of the harvest that He would send forth laborers into His harvest." Each according to his several ability, let him pray.

2. Every man has the potent gift of influence, conscious or unconscious, always of some real value, to be thrown on the right side, by the life lived, the word said, the vote cast, the deed done. Each according to his several ability.

3. Every man has some time to use for personal work in bettering this world. Time never goes alone on errands of this sort. Time is a something into which we put our personality for a little or a longer while, to influence some one, to teach some one, to minister to somebody, to see a good measure through, to fight an evil, to promote those schemes of beneficence whose success is the brightening of the world. Some of us can give more, some less, of our time. All of us can give somewhat, and each according to his several ability.

4. Even so, the element of personality varies end-

lessly through all degrees of native capacity, of culture and education, gifts and attainments, tact and aptitude, experience and solidity. Into this fraction of time, daily, weekly, bring yourself, thus equipped. You can bring nothing so precious. And come informed by the Word, and imbued by the Spirit of Christ, which He promised, and who makes of these bodies temples.

We know what a power very humble people thus possess to influence others. Take the history of a church that stretches away fifty or seventy-five years, and think of the varied talent put into its work. Some could give much, some little, time. Some were trained in all the schools could give, and some got their learning on the run. Some were precious stones uncut, and some had been on the lathe of the lapidary. Some had nothing but themselves, and some brought wealth besides. Some could teach, some could sing, all could pray. Some could soothe an anguished spirit, some could nurse the sick to health. All this would be ideal if it really included everybody who says : "I am on the Lord's side"; if each, according to his several ability, put himself into the work of the kingdom, in the way he best can, and in as many ways as lie within his power.

His "several ability" may cover possibilities in many directions. He may touch a chord that vibrates within the life of the church itself; another that vibrates in some great city charity; and another and another playing upon the varied life and needs of a municipality; another that pulses in

the work of education; another that reports itself in the Home Mission work of the West or South, and again in China or Japan, in famine-smitten Russia, or Darkest Africa. He may be doing this every day and for so long as he lives. For this is a something never finished till the Master comes and says, Give account of thy stewardship. This is the great business of life, and no one who has learned of the Master is found asking, how little will suffice for me? but, how much is possible?—not, if a fraction of himself will answer, but what can my whole personality avail for the betterment of the world?

In how many ways is this pattern shrunken. For one—a vast many use their culture, their leisure, their books and reading, their music, their wealth, simply as a luxury, personal to themselves and a little circle of congenial friends. The great outlying world of need and sin; how the greater half of the world live; what burning questions agitate the times, and seek and will have solution, they make no room for in their thought, welcome not into their sympathies, nor touch with one of their fingers.

They are like some churches which are characterized as “pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ’s religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn architecture, and yet wonder that they make no converts. They do not touch social sins, and do little or nothing to change for the better the city in which they live. They are splendid illustrations of

refined, pious selfishness. The world sees through it all and turns infidel." *

The world can never be bettered after this fashion. Individually, and as churches, we must get nearer the Christ, who did not attempt to reach us with a trumpet from heaven, but made Himself one with us, took upon Himself humanity as a garment and touched lovingly, and so savingly, the lowest strata of human life. We say it is sublime in Him! Why not in us?

The pattern is shrunken in another way. Not to do something we are ashamed; so something is selected and done. So far, well. As a stopping-place it may be very ill. It is always an immense loss to an individual to confine his sympathies to a limited area or line of activity, even to his own personal work. But this is all the time being done. There are a great many intelligent people who can be drawn on in a degree, for the relief of want or a hospital service, who are wholly impervious, or pitifully indifferent, to the great evangelizing work of the Church in city and country, at home and abroad, or to the work of the higher education in the newer States or the great centres of civilization.

Yet, incomparably, the greatest work to be done, the most necessitous, the most radical, the most helpful, is evangelizing work—preaching the Gospel of Christ and getting people to live it; building churches and sending to and fro, everywhere abroad the true heralds and exemplars of the faith of Jesus.

* Judson, in *Missionary Review*, March, 1893.

I say it is the shortest road to permanently reach every sort of need known to humanity. The quickest way to permanently abolish laziness, ignorance, crime, helplessness, poverty, the greed and wrong of all sorts of power, is to fill this world with churches of Jesus Christ. For such churches, if true to their Founder, are necessarily educational and philanthropic, as well as evangelistic. It makes of narrow folk, broad, intelligent, many times over more helpful, people, to take in the wide field which is the world, and to have a share in the many noble movements of the age in which we live.

Then, again, having done some one thing, many seem to use that as a patent contrivance to shut out all new-comers. We are all the time beset by that old device of the devil, of dividing time and affairs into secular and sacred. I am trying to emphasize the fact that all time is sacred. Money is sacred. Business is sacred. How can it be else, if everything we do is to be done to the glory of God? So that, having kept Sunday, suppose, we may not use the rest of the week for selfish purposes. Having tithed our income, say, we are not at liberty to spend the rest selfishly. Can it be that a fraction is greater than a whole?

A great many devices of this latter day to get money, return on our own heads to plague us. Now, *e. g.*, we are told that if every one gave a cent a day, two cents a day, tithes his income, gives an hour a week, pays a quarter or a dollar and is a member of this and that, and so on, such and such things will happen. Doubtless, for a very great many that

covers the "several ability." But, my lady so and so, and millionaire this or that, having no end of leisure, no end of money, hear it and fall in—an hour a week, two cents a day, a dollar membership, and wrap themselves up in a comfortable sense of duty done.

That is to say, the *one* talent man furnishes the measure of duty for the ten talent man! And the Master's, "each, according to his several ability," is shut up in a box. Two cents a day! a dollar to evangelize the world! Shades of apostles and martyrs! think of the money that was spent last week on a grand entertainment or junketing around for one's own pleasure—that elegant new *Sevre* vase for a house already so full of all manner of wares it might easily be mistaken for a museum of art; that ten-dollar night at the opera; that hundred-dollar dress, gotten, not because needed, but because all the others had been once worn; that elegant new span and coach, with half a dozen standing idle!

I am not saying that no one is at liberty to have choice things or to hear fine music; much less am I attempting to fix the limit of personal expenditure for anybody whatsoever. But I wish to make evident that these sorry devices for cheaply easing the conscience, that men may the more readily lavish money in self-indulgence, had better all be swept into eternal forgetfulness, and the Master's, "Each, according to his several ability," in view of coming and searching accountability, be writ big before our eyes.

Too soon, we cannot come back to the true, Bibli-

cal conception of the sacredness of life, time, and the world, to see that we are to make the most of ourselves, and all that is in us or of us, to bring in the glorious, all-comprehending, world-filling kingdom of our God. And if we are able to brighten but one soul, one household, a square foot or a square yard of this world, why, do it! But if we might brighten a city ward, a province, here or there, build a lighthouse, equip a whole board of missions, is it thought that the Master will accept the hundredth part of our possible achievement, and pronounce His "Well done! good and faithful servant"? I trow not.

Obviously, the sorest test of this principle comes with great ability, and so, large opportunity. It is practically—however we may account for it, and reason it out, that it ought to be just the other way—it is practically much easier for the man on five hundred dollars a year to bless the world according to his ability, than for the man who has twenty-five or fifty thousand a year; for the man who has no capital but himself, than for the man who has one million or many.

For a man worth a million dollars—halve it or treble it, it is all the same—*according to his several ability*, to share the burdens of society, the support of the Church, minister to the world's evangelization, enlightenment, and amelioration in the way of taxation and free gift, is a very unusual thing. That it is sometimes done, is possible, and yet it is doubtful whether this is really ever so, though it is often approached. For the law is, each, according

to his several ability, the burden of taxation, the relief of misery, the evangelization of the world !

Two hundred and fifty thousand people, representing one million out of sixty-five millions, own, it is said, three-fourths of the property of this country ! But do they bear three-fourths of the burdens of society ? or one-fourth ? No, not even that. Dr. Herron, of Iowa, says that ninety-seven per cent. of the people, owning but twenty-five per cent. of the property, pay seventy-three per cent. of the taxes of the country. It is said that four hundred Christian families of our country have an average income, above expenses, of five hundred thousand dollars each ; eight thousand families a net income of twenty-five thousand dollars each ; one hundred thousand families an income of ten thousand dollars each. If it were tithed for beneficence it would yield one hundred and forty million dollars to the treasury of the Lord.

When I was living in New York Mr. —— was reported as returning a certain large sum as personal property—pitifully inadequate, however—and also as saying that if the city was not satisfied, he would put it where it would get less. The question in righteousness was not whether he paid a very large sum into the city treasury, but whether that sum represented his just share of the public expense. It is easy to see that, in fairness, the greater wealth ought to bear its just proportion. We might be tempted to think that it ought cheerfully to do so. But we know that it is not so, and it probably would be no better if we had the handling of it.

And yet there is a vast difference in the way people of wealth look upon and treat the claims of the world upon them, because of their ability to do great things for the world. If the course of some was the course of all there would be little ground for complaint. That capital bears its share of public, social, educational, and religious responsibility will not be claimed by anybody. That there is great improvement, yea, that we have seen rapid strides, and signal illustrations of a better spirit and a brighter day, is happily true. A Slater, a Gammon, a Hand, a Peabody, with their millions for a regenerated South, are only outrunners along this line!

But is it not clear that capital generally must more carefully adjust its broad shoulders to a more equitable distribution of burdens? You are an employer and pay salaries from \$65 to \$125 a month. Your attention is fixed for a moment upon salaried men—ordinary salaries, not those monumental ones with which railroad and insurance companies decorate their head men at the expense of the public! The men of whom I speak can live comfortably, if they only think so; have a seat in most churches and pay something for beneficence; but what can they do—what ought they to be asked to do—toward building churches, or any of the permanent institutions of society, educational, religious, or humanitarian?

Capital often turns to these people as though they were not doing their share. They more than do it. We need a more kindly and helpful spirit of the strong toward the weak. With the strong is all the

advantage in the race. The rich have the inside track on all the good things of life : education, culture, art, music, travel, luxury, care in sickness, pleasure in health, to go where they please, stay as long as they please, dress as they will, house themselves according to their taste ; the *inside track*, too, in all investments of money. A man of small or limited income cannot often get in on the ground floor of profitable investments. He can get in where the risks are great, and into savings where the income is small. This is one reason, if not the great reason, why people of limited means so often catch at bait that lures them to destruction.

A bank is organized by capital for capitalists. After three months or six, the small folks can come in at twenty-five per cent. advance. A million has grown in three months or six to one and a quarter millions ! I say they have the inside track in all things, on the earth and under the earth—in everything, except that death is not partial, and except that the kingdom of heaven is, on the best of authority, if anything, somewhat more accessible to the poor than to the rich. Even here they may, if they will, make friends of the mammon of unrighteousness who will make them welcome on the plains of light.

Ought not the greatly favored to be considerate, very considerate, toward the less favored ? And if any of the greatly favored are inclined to think that they walk these lofty paths because of some superior virtue, or even unusual ability in themselves, let them be reminded that they are where they are only be-

cause of circumstances put within their reach by a century of history and the toil of unrequited millions. The power and the opportunity to get wealth is God-given. O use it to bless the world, and so, bless thyself !

Looking out on the great multitude men call the *proletariat*, Victor Hugo exclaims : "Sacrifice to the mob ; sacrifice to that unfortunate, disinherited, vanquished, vagabond, shoeless, famished, repudiated, despairing mob ; sacrifice to it, if it must be, and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life ; the mob is the human race in misery ; the mob is the mournful beginning of the people ; the mob is the victim of darkness. Sacrifice to it thy gold, and thy blood which is more than thy gold, and thy thought which is more than thy blood, and thy love which is more than thy thought ; sacrifice to it everything but justice. Receive its complaint ; listen to it, touching its faults and touching the faults of others ; hear its confession and its accusation. Give it thy ear, thy hand, thy arm, thy heart. Do everything for it excepting evil. Alas ! it suffers so much and it knows nothing. Correct it, warn it, instruct it, guide it, train it, put it to the school of honesty. Make it spell truth, show it the alphabet of reason, teach it to read virtue, probity, generosity." Let us give the impassioned appeal our Amen ! The poet is oftenest the true prophet, the seer of the clearest vision.

WHAT ART THOU DOING WITH THY POUND ? OR THY POUNDS ?

XIII.

THE SUPREME MOTIVE.

WRITING to the Corinthians, Paul lets us into the secret of his greatly useful life. To the world, his course was a mystery and a blunder. His motives were sometimes called in question. At what men do not understand they cavil. And just because his was more than a personal work he now and then turns aside, as in this second letter, to vindicate himself, for the sake of His Master. He declares that throughout his ministry, he has been "straightforward and veracious," not handling the word of God deceitfully ; that his has been a martyr-ministry, of the spirit and not of the letter, in the majesty of truth commending himself to every man's conscience in the sight of God.

In this he had followed the Master and sought to please, not men, but Him. Like Festus, men might think him beside himself ; even so, it is as seeing but God in Christ, and the redeemed world which, with all the passion of an ardent nature, he seeks to claim for Him.

How has it come about that a self-seeking Pharisee, the goal of his ambition in sight, is found going hither and thither on tireless feet, detained before

Roman tribunals, tossed on the stormy Adriatic, stoned by the mob, held in duress vile, towering in proud Athens among sneering philosophers, dauntless in the presence of haughty Rome, always preaching Christ, the crucified, the Risen One ; once consenting to Stephen's martyrdom, but never forgiving himself the shameless atrocity ; the more willing to suffer, that he himself had once persecuted the Church of God.

Nor is this all; he is as cheerful as he is courageous. He suffers, but he sings. Nothing can sour his temper or cool his ardor. "Most gladly will I spend and be spent for your souls." "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake !"

How is all this? Why, he says that God has fashioned him to this very end and given him the earnest of His Spirit. His lips have been touched as with a coal from off God's altar. The impress of the cross is on his inmost soul. The passion of Christ for humanity has taken possession of him. The power that raised up Christ from the dead is working in him. And best of all, summing up all, the love that gave the Son, the love that endured the cross, is prompting him to count everything but loss for the excellency of the new knowledge of divine things and constraining him to follow in the steps of Christ. Self has stepped down and out, and Saul of Tarsus is Christ's man, full of His spirit, ready to follow the Master and to do His work, at any cost, lead where it may.

Take note, (1) Paul has gained a new point of

view. Humanity and the world are viewed from the cross. Humanity is a precious seed, and not a something to be selfishly used, the weak by the strong ; to be enslaved and put at the mercy of cruel masters or slaughtered in merciless wars ; to grace a triumph or pander to the lusts of conquerors and their minions ; but a race of men, in God's image made, broken loose from God, and so, beclouded in mind, depraved in heart, the prey of evil spirits, and torn and consumed by their own disordered passions. It can be brought back to Him only through the power of a self-sacrificing love.

Ye are brethren—why do ye so? Ye are brethren—Love one another. Ye were made in God's image, and however marred, it may be restored ; however debased, it may be lifted up ; the unclean be made holy ; the weak, strong ; the bad, good ; the sinner, a saint. The race is God's. The Cross is a fact because God is the Father of the human race, and Christ is not only Son of God, He is also Son of Man and a brother.

(2). He has also got a new estimate of life and the world. Our estimates of things are all the while changing, from childhood to age. What the child values to-day, it casts upon the rubbish heap to-morrow. What, to-day, is the pride of the savage, to-morrow, to his enlightened eyes, is a relic of barbarism, worse than useless—the sorrowful reminder of the days when he was no true man. What to-day fills all the dreams of youth, to-morrow is like a shrivelled leaf in autumn. The bacchanal revel in which a man is to-day willing to spend his

substance, to-morrow is a thing repulsive as death. To-day the world is only an arena of selfish ambition, and life a scramble for wealth and power ; to-morrow all this is seen to be the baldest atheism the rankest infidelity, upon which a man writes—"Vanity of vanities, all is vanity"; for he has seen the handwriting on the wall, and he had no God.

We no sooner put ourselves to school to Christ than we find ourselves under the most revolutionary of teachers. He sees not as man seeth—"For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?"

Prosperous man—no room where to bestow his goods—writing "my," "my," all over his possessions—planning only for ease, comfort, indolent luxury! Write him a fool, and summon him to judgment!

Zaccheus, despised publican, come down, open thy house to me. Thou art a son of Abraham.

Despised Magdalen, they would stone thee, as doubtless thou deservest ; but go, and sin no more. Thou hast the making of a saint.

Poor slave lad from darkest Africa, I lay my hand upon thee. Thou shalt be a Bishop. Thou shalt stand before kings.

Shepherd lad on Scottish hills, I anoint thee an apostle to the nations that know not God.

Petted son of wealth and culture, envied child of fortune, I have larger plans for thee than are dreamed of by thy friends in dear old England. Thy beautiful culture shall flame for me in Southern seas, and thine shall be a martyr's crown.

Daughter of wealth, they will spoil thee at Fashion's shrine. Put thy wealth and jewelled splendor at my service, and learn what that meaneth: He that will be chiefest shall be servant of all.

But for the new estimate of life and the world which attends Christ's coming, all this, the like of which the sun never sets upon, would be, if undertaken at all, an irksome task. It would be just what it still seems to men of the world, who see not with Christ's eyes the possibilities of redeemed manhood, nor the eternal glory of self-renunciation for the sake of others. They believe not upon His word, that they who turn many to righteousness shall shine as the stars forever and ever, and that, to make friends of the mammon of unrighteousness, is to be welcomed by them as forerunners into the everlasting habitations.

(3). The Christian view, the Christian estimate, have put a new motive into life, which is the secret of power. Our motives will not always bear close scrutiny, even when doing the Lord's work, unless we have learned to be on our guard against all the wiles of the devil. Paul was a self-emptied, a Christ-filled man. Say not, "I am of Paul, and I of Apollos, and I of Cephas." Who are they but the Lord's instruments?

What doest thou, pleasing thyself, pleasing men, concerned about thyself, vainglorious man? Why dost thou burn incense to thine own vanity, and stand aloof from thy fellows, and seek to make thy work tell the story of thy doings rather than herald the power of Christ to save? Why writest thou the

name of thy sect bigger than the name that is above every name upon which rests the Church Universal? Christ's kingdom is bigger than Methodism, though that is very big; stronger than Presbyterianism, though that is very strong; statelier than the Church of England, though that is very stately. For the pure love of the Master, with the one prayer in our heart—Thy kingdom come! though all our kingdoms perish—let us work to brighten the world.

The love of Christ is the outgoing of the infinite heart of God. Love never faileth. It is the centripetal force of the universe. It binds all to God. Once it enters the heart of man, it is the great solvent of all selfish bonds. It promotes brotherhood and fraternity. It makes power, whether of rank, or wealth, or learning, the servant of the people. It creates kindly consideration for all classes and conditions of men. It forbids all selfish use or mean advantage to be taken of fellow man. It prompts to rescue the fallen and save the benighted.

God is love. Christ is love in human conditions. What is love like? What will love do? How will love carry itself in a world like this? What does love value most, prize highest? To what uses would love put a man? put learning, culture, wealth, position, official station? Behold the Christ and know. Love never downs or thwarts righteousness. It makes a man righteous in his loving, and loving in his righteousness, as was the Christ. It gives power to overcome prejudice, to forgive enemies, to overcome evil with good, to forsake all and follow Him, to find delight in paths otherwise forbidding, and

to go gladly to the world's end and to martyrdom for Him who so loved us and the world.

All this is possible, and only possible, because the Spirit of God, which is love, comes to dwell in us, and make of us Christ-bearers, continuing in the world the blessed reign He inaugurated of peace and good-will to men. The power of God is commensurate with the plans of God. God is not one who fails. This world is not given over to the devil. See in the tempted and victorious Christ, the bruiser of the serpent's head, that men everywhere may take courage and resist the devil till he is put in everlasting chains and hurts no more.

Be ye filled with the Spirit. To be filled with the Spirit is to be filled with love, and power to save men and to brighten the world—to use the one, or two, or five, or ten talents; thy wealth, thy culture, thy learning, music, art; thy influence over others, over childhood, over the depraved, over thy brethren; at the bar, in medicine, in the professor's chair, in the queenly domain of home, in circles of fashion—if thou mayest without guile; at the teacher's desk, on the judge's bench, on the deck of gallant steamer, in the bank and in the shop, at thy merchandise or at thy trade—all for the glory of God and the good of man!

Child of God and heir of heaven, wilt thou be anointed for the work to which thy Master calls thee? Wilt thou suffer Him to bear the cross alone? Carest thou not whether or no He triumphs in this world? Wilt thou in silence hear the unbeliever say, "Here is something too tough for your

Christ"? Wilt thou hear the infidel's challenge, "Try your hand on this knotty problem," and make no response? Wilt thou say—"Ethiopia cannot be made to stretch out her hands unto God? Nor Russia to relax the rigors of her rule patterned after her own icy north"? Wilt thou say that, "War can never be banished from the earth and the nations learn war no more"? Dost thou believe that the great questions of political economy, and social life, of capital and labor, know no law but competition, no arbiter but force? That there is no gospel of righteousness to be applied to trade? That to build up one nation at the expense of another is Christian? That the Christ will never wield the sceptres of the nations and preside over the commercial relations of men? That the law of brotherhood, which is the law of love, will never be recognized as worthy to rule in the supreme as well as the petty interests of men? Dost thou believe that thou hast a responsibility commensurate with thy wealth, influence, faith, and possibility of good as being filled with the Spirit, to set right the wrong, to make straight the crooked, the rough places plain, wherever thou dost meet them?

The call of the cross is to thee, as to Him. Thy vocation is outlined for thee. The first disciples heard that call but saw "neither throne nor crown." Thou mayest see both if thou wilt open thine eyes. The call of the cross will never die on the air till the world is brought back to God, and its kingdoms are His. There is no other conquering sign but this; no way of conquest but that which the Master trod;

no motive adequate but love; no other moral force omnipotent enough to conquer hate and draw the world to God.

I accept it as true that another has said: "To the measure of your capacity, you are as responsible for the fate of the world as Jesus was." To bear such a responsibility and meet its issues, we too must receive from God His all-emancipating, all-inspiring love, and then may we say: "I can do all things through Christ that strengtheneth me."

Of Boston's great preacher and seer, her poet sings:

"Where he trod,
Love of God
Blossomed into sight.
Form and hue
Lovelier grew
In the eternal light."

Such footsteps are possible only to him who lives close to the Master, and is content with His approval. But this is not a matter for exceptional saints. If any man have not the Spirit of Christ he is none of His.

XIV.

THE BLESSED CHURCH OF GOD.

It were a great thing, in any measure, truly to enter into Paul's conception of the Church of God, as outlined in his letters to the Corinthians, the Ephesians, and the Colossians. To be deeply imbued with it, and fully possessed by it, is at once to be inspired with the loftiest expectations, and to be furnished with the weightiest arguments for a consecrated life. As nothing is too good to be anticipated by the Church, so nothing is too great to be asked of her.

The Church is made up of people called out of the world into vital union with the Christ. In them, singly and collectively, He dwells.

" Not he that repeateth the name
But he that doeth the will "

hath the mark of the true Church on him.

The bounds of the true Church break over that of the visible church as men know it, of many names and diverse forms of worship, and reach beyond—God only knows how far.

" Your visible churches cheat their inward type."

They gather in of good and bad.

“All who love God are in my church embraced,
Not that I have no sense of preference—
None deeper!—but I rather love to draw,
Even here, on earth, on toward the future law,
And Heaven’s fine etiquette, where ‘Who?’ and
‘Whence?’
May not be asked; and at the Wedding Feast,
North shall sit down with South, and West with East.”

In Paul’s high thought, the Church is the body of Christ. They who really compose it are severally members of the same. He is the living, organizing Head. He is the fulness of Godhead bodily, from whom the Church receives “the fulness of Him who filleth all in all.” He directs and uses the members through which He realizes His will, and in which He displays His grace and beauty, His holiness and love. All this, in each, and in all, now in limitations, but finally without measure.

Again, the Church is a holy temple in the Lord. The words of prophets and apostles its foundation, whose corner or binding stone is Christ, in whom all truth coheres—the chief corner-stone. Each one in vital union with Him is built into this living temple of living souls, God making each and all collectively, the Shekinah of His presence. So are we prepared to read in the Revelation that, in the new Jerusalem there is no visible, structural temple, for the Lord God and the Lamb are the temple of it. The Church is the habitation of God through the Spirit.

Lovelier still, the Church is the Bride of the Christ, in such fellowship with Him now, as, at length, to be so transformed through intercourse

with Him, that He will take her to Himself without spot or wrinkle, or any such thing, holy and without blemish. The æon that hath no end, will then begin ; the Church glorified by and in the love of her Lord.

“ The Sabbaths of eternity
One Sabbath deep and wide—
A light upon the shining sea—
The Bridegroom and His bride.”

Whichever figure we follow out, we are met with a great store of riches. The Church which He makes His body, glorifies as a holy fane, takes to Himself as Bride, fills with His fulness, beautifies with His grace, is for the present, though the object of His love, left in the world to witness for Him in a Christlike life, to stand up for Him, to be jealous of His honor, to seek the ends He sought, to share his fortunes as a true bride will—to suffer with Him, to be glorified together.

The possibility of all this is wholly found, and only found, in the divine indwelling. Solomon's temple, glittering in marble and gold, lacked its chief claim to consideration till the divine glory filled it. That was an hour supreme, toward which the years of building yearned. Apollo, of manly strength and beauteous form, is no more the true type of the natural man, at his best, than the Church that owns and heeds, in love, her Head, is God's thought expressed, of man redeemed and spiritually erect in righteousness and truth.

One would fain wait before these high ideals till the soul is filled with them. They mean so much,

that, as in the presence of Alp or ocean, we cannot take them in, but slowly. All of the Gospel for us men seems packed into them—forgiveness, redemption, hope, peace, comfort, power, victory, eternity of life and love. Build tabernacles here! Haste and do! Not three, but one for each that sees and loves that transfigured One! The breezes that fan us here are such as blow off the Blessed Isles. The music that thrills us here is such as the great Oratorios faintly echo, and even so, bring us to the choir-angels and the redeemed on the sea of glass.

In these moods of high thinking and clear vision we sometimes cease to wonder at those words that often stagger thought, viz.: “to the intent that now unto the principalities and powers in the heavenly places might be made known *through the Church* the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” We are moved to say, surely, these mounts of vision sometimes reached by happy saints, with heaven, as it were, opened, must reveal to the principalities and powers the mysterious things they are said to desire to look into.

And, surely, we mistake as much as did the Apostle Peter, of whom it is written, he knew not what he said. There was no wisdom in his suggestion on the holy mount. The favored three were not taken up there to abide away from the ills of men, the sins and shames of the world, in holy and adoring isolation. However good a thing it might be in itself, however lean the spirit that never mounts these heights, it was like Christ’s nights of

prayer, the precursor of days of toil and sacrifice.

Lo, at the mountain's foot the waking dawn reveals a sight to stir the heart of God. Great agony of the parental heart. Childhood possessed of the devil, battered, tossed to and fro like an autumn leaf in tempest; helpless men about, by kindly feeling stirred, too weak to master the devil and bring healing to the child and comfort to the father's heart. Tabernacles? No. Down to the tame level of the world and put thy new strength, thy vision of God, to use! Down with the Master! Down, and see the might of God in Him—thy might to be—for the greater works than these to be done at thy hand. Later—the cross and the resurrection behind them—angelic voices break upon their ears. “Why stand ye gazing up into heaven, men of Galilee?” O but it is so good to gaze into heaven, into the open heaven. Our Lord! we saw Him taken up into the clear Syrian blue till a cloud sailed out of it and under His feet and bore Him away till the vision faded from our sight. We would fain gaze into heaven till He come again.

These entranced men need to be jostled and brought back to earth—need it so much that angels are commissioned to remind them of their duty; and that, for them, obedience just now is more than adoration, and they must watch, and wait, and pray till the great promise is fulfilled and the endowment of power is theirs; for stirring times are just ahead, and only too soon they will be in the thick of the fight, and they will know what that meaneth

—"If they have persecuted Me they will persecute you also." They will remember the prayer : "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

So the Apostle Paul in these great letters that rise to such heights and pierce to such depths, seeks to take these early believers with him, only to get the greater leverage on them, that they may throw themselves into the evil world and fight its wrongs, as a great general inspires his battalions with his own deathless courage, to hurl them against opposing hosts and break their serried strength.

Nor for them alone does he write—for us, no less, upon whom the ends of the world are come. How he summons them, and as truly us, on the strength of these great, divine realities, to be living epistles of Christlike love and righteousness, known and read of all men. Thy body a temple of the Holy Ghost ; flee the lusts of the flesh that war against the soul. Thy inmost self the Shekinah of the Divine presence ; have no other God but Jehovah. Heed the sacrifice of God and worship Him in spirit and in truth. The Church the body of Christ ; be then in willing subjection to the Head. Be in sympathetic fellowship with each other, for ye are members one of another. O Bride of Christ ; the chiefest of ten thousand is thine, the altogether lovely, the depth of whose love, as well the measure of thy undone estate, only the cross could express—Go not after other lovers in faithless, shameless infidelity.

How the Apostle brings the transcendent truths

that language labors to express down to the duties we owe to each other, to society, to rulers, to the home, to children, to parents, to masters, to servants, telling the Church how to be the salt of the earth, the light of the world, her appointed mission. Right here, in the great letter to the Ephesians, full of the deepest spiritualities of the Gospel, charged with the sublimest possibilities of redemption, revealing heights that we need often to climb, he will not leave them on the mount, but down, on the levels of the world, he throws open the arsenal of the Christian's warfare and bids them put on the whole armor of God ; then draws the veil and discloses the principalities, the powers, the world-rulers of this darkness, the spiritual hosts of wickedness with which they must wrestle, and for which they need to be clad in the panoply of God, that they "may be able to withstand in the evil day, and having done all, *to stand.*"

This is Paul's conception of the Gospel, of the Church, of Christian duty. This is the way Paul handles the sublimest of spiritual themes. He calls the Church up where she is bathed in the light of heaven, flooded with the glory of the world to come. Thus filled with the power and energy of the Holy Ghost he turns her gaze upon the world that is still full of cruel wrongs and great unrest, of greed and strife, of surging passions and clashing interests, and bids her teach mankind, in the name of the living Head of redeemed humanity, how to live as brothers, how to cool this feverish unrest, how to take life out of the strife of competition, to make

culture the handmaid of ignorance, strength the staff of the weak, wealth the minister to the necessities of an impoverished world.

Go, drink deep of the spirit of the Master, then come teach men how to do by others as they would be done by. Go, get a vision of the unsullied purity of God and the delights of His sons and daughters, and then separate thyself from all of evil, withdraw thyself from all vile associations, measures, abominations of wickedness, and give thyself wholly to the kingdom of the truth !

But dissenting voices not a few are on the air : "Now, Paul, you really have made a mistake and spoiled your letter. If you had just stopped when you had taken us up as to the vestibule of heaven, where we were so entranced, so comfortable and so happy, we would have liked it a great deal better. We do so love truth in the abstract ! Even if we don't half understand it, it sets us off feeling after infinity, and wandering away into space, away from this prosaic world ! That we call preaching the Gospel.

"But, Paul, the moment you bring religion down into politics, and trade, and amusements, home life and citizen life, out of the clouds down to our everyday matters, it seems like sacrilege, and we get all tangled up in our thinking, and ruffled in our feelings, and it seems as though religion had lost her wings and instead got only feet and hands, and had come to stay among us and keep us company, week-days as well as Sundays. Now that is not what we want of religion. We want our service of God all

apart by itself, like Sunday. Let Christ look after the devil and the world, and let us enjoy ourselves."

This truthfully tells the attitude of too many and for too long; and only Divine Omniscience knows how much the Church has suffered by the unscriptural divorce of ethics from religion, the Sermon on the Mount from the Cross, practice from the theory of life; and how much the estrangement of multitudes from the Church is due to this very cause.

The sacred privileges and immortal hopes of the Church are the best indication of her bounden duty to the world. No one so well knows the meaning of the Gospel and the needs of men without it, as he who has been spiritually enlightened. No one so clearly sees the error of the selfish maxims of the world as he who has been brought to see and love the law of brotherhood. The apostles bring to us what they had seen, heard, and handled of the Word made flesh. We can do no less than listen. So will the world hang on thy lips, if, as a Christ-freed man, you go in His spirit to the needy, unrestful world.

Put in the place of the socialism of unbelief and anarchy, the socialism of Christian brotherhood, ordered in fellowship and in righteousness. Put the patriotic impulse in the place of partisan zeal. Put the statesman where the politician now serves himself. Ennoble politics. Ask for trade fairness; what is just and equal. Give to labor her due measure of labor's increase. Restrain the wasters of society and the home, and frown the lecherous out of thy sight. Nothing human, nothing that affects human welfare is, or can be, alien to the Church of

Him who is every man's brother, and whose all-embracing love calls out in might and tenderness—"Come unto Me, all ye who labor and are heavy laden, and I will give you rest."

It is not enough for thee to say thy creed and pronounce thy shibboleths of orthodoxy. Hast thou caught the Christ-spirit, O Church of the Redeemer? If any man have not the spirit of Christ he is none of His.

How can less be asked of the Church of Jesus, the Christ? *She is a temple*, holy unto the Lord, where sacrifice and a pure offering are given unto the Father, who gave the Son, in His love for the world. Thou canst not be exclusive.

She is His body, who said—"If any man love me, he will keep my word; and my Father will love him, and *we* will come unto him, and make our abode with him"! That "tremendous WE"! We will make our abode with him! Will that make a man, a church, narrow in her sympathies, apathetic toward the great world's need? To dwell in us, will it take the heart out of God, or will it put the heart of God into us? Will it belittle Him, or greatnessen us?

She is His bride, she owes Him all things. He has dowered her with all His grace and beauty, having won her by self-sacrificing love. He has made her, with Himself, an heir of God. Can she do less than share His great purpose? Aim at anything less than realizing all that His soul travails for? Content to be any other than the glorious Church He would make her—as broad, as all-inclusive, as pure, as loving, as potential, as loyal, as faithful, as

He would have her be? Will she rob Him, through neglect, of one of the many crowns destined for His brow?

Temple, or body, or bride—each figure of speech carries in itself a reality so grand, that it can accommodate itself to no narrow view of man and God, and human life. Privilege and duty walk hand in hand in the high places of the earth, and love and righteousness, on tireless feet, rest not till they have borne to the world's end the story of the good news of God.

There is a word in the Old Testament that the New takes up, sweetens, broadens, and sends on its way. Out of Zion shall go forth the law and the word of the Lord from Jerusalem! What Zion and Jerusalem were to the Old Dispensation, the Blessed Church of God is to the New; and the word of the Lord and the law find themselves in the Word made flesh. Only Church and Gospel mean vastly more than Zion and law, of old. But note, out of Zion, out from the Church which is God's habitation through the Spirit, shall go forth the message of life, the authoritative rule of conduct; for it is hers—faithless is she if she do it not—to voice the Sermon on the Mount and seek to translate it into life.

This may seem a great assumption. But it is not an assumption, it is a commission. The Church will doubtless be thought inadequate. The vessel is earthen, but the treasure is divine. Looking the Church over, men turn aside and say: "Why, this is common clay. Life! why, this is not remarkable—it is faulty on every side. Speech! why, this in no-

wise matches the wisdom of the schools. The law go forth from the Church! The Church of God carry the destiny of the world in her hands! Absurd!"

Is it any wonder that art, science, and philosophy, that schoolcraft and statecraft, should make light of such high pretensions, and turn on the heel in pity or derision? Call the roll of the Church, and as each one answers, over against the name down goes the disparaging act, or idle word spoken, or trait of character proverbially mean. But here and there one escapes who walks so close with God, no railing accusation is writ against him! Scrutinize the history of any one so-called church, become familiar with its ins and outs, its frailties and its foibles, its family jars and discords! Give law to the world! Give law, first, to itself!

True, all of it true. But there is more than appears. There was once one of these depised ones whose bodily presence was weak, they said, and his speech contemptible. But he flamed like a torch over Asia. He planted the cross in Antioch, Ephesus, Corinth, Athens, and Rome. He spoke the word that took root in these great centres of heathen, of military and scholastic power. The little churches at which they sneered at first, they persecuted at last, as they grew by the might of the word of their testimony, and the power of their unique and saintly lives.

This very same Church of the despised Nazarene that, of old, occupied the capital cities from Alexandria and Jerusalem to Rome, and actually gave

law to society, and ruled in the State, is all the time raising up and sending out men and women of apostolic spirit, whose footsteps are traced over continents and seas, whose presence is known by the watch-fires they have kindled in lonely islands of the deep, among wild and cruel men, on mountain-top and in valley, girdling the world.

Year in and out are gathered up the dimes and the dollars, the pence and the pounds, that grow into millions, to fertilize the world—love's offering to her Lord. Year in and out go the sisters of charity and the messengers of the King, to and fro, in city wards of feverish contagion, in stuffy tenements, among the poor and the lowly, out on the frontier, in the miner's cabin and the freedman's shanty. Hospitals, schools, colleges, federations of men all bent on making the truth known and Christ actual in human life, spring up where the blessed Church of God thrives.

Because of the Church, the most puissant peoples of the earth take their law, at least, in large measure, from Christ, and write His name on theirs. The vessel *is* earthen. The Church is faulty. O sometimes stupidly faulty! Does God dwell in her? Is this man Christ-possessed? Is this conduct, method of business, habit of life, Christ-inspired? Is this the Bride of Christ? How the Divinity is hidden! Yes, hidden; but if Divinity be indeed there, the issue is certain.

Put these two things together—the Church as we know it to be and to have been, and the trophies she has won and wins, her march of conquest through

the world! How can these things be, if the Spirit of the living God be not in her? Yea, "it is not by might, nor by power, but by my Spirit, saith the Lord." There is no other account of the matter. WE will come unto him and make our abode with him. To principalities and powers shall be known—not through Gabriel's trump, nor Socratic school, nor scientific savants—but through the Church, shall be known the manifold wisdom of God, according to His eternal and eternally ripening purpose in Christ.

Blessed Church of God, thou mayest well be humble. The very boast of our day—our associations of this and that, without number, while they proclaim the vitality of some, make known the neglect of the many. This newest fad—this cumbrous "Institutional" before that Christ-born word, Church—like the big, commonplace portico that hides the Pantheon—born of what is it, but that the churches have failed to prove themselves the institutes they were meant, in truth to be, touching the many-sided need of the world with a many-handed, many-voiced ministry of love! O blessed Church of God, thou art but half awake to thy great mission! Shake thyself from sloth. From the dust arise, shine. Broaden thy sympathies, O Bride of Christ, and gird thyself from the wantons of thy careless amours with the world, in a new loyalty to thy celestial Bridegroom! Thy Lord would use thy voice to speak for Him, thy heart to love for Him, thy feet to run for Him, till men shall say: "How beautiful upon the mountains are the feet of him that bring-

eth good tidings, that publisheth peace"; thy hands to work for Him, thy purse upon His altar to lay up for thyself treasure in heaven. Then will the way of thy feet to the judgment be prepared for thee, to hear Him say: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"!

The isles wait for His law. The thrones of the earth wait for it. The armies of Europe whose tread shakes the earth, whose onset of battle will make Europe an Aceldama, wait for it. "The white fleet," carrying black death in her hulls, waits for it. Trade waits for it. Labor waits for it. Learning waits for it. Capital waits for it. The rich, the poor, the polyglot of tongues, the mingled hues of race, all wait for it—restless, unsatisfied, chaotic, wasteful and wasting, till it come—Christ's Word of life and peace, of righteousness and truth, which He bids thee take abroad, and with it sow the world. For out of Zion, out of thee, O blessed Church of God, shall go forth the law, when the Lord hath enlarged thy heart, and inflamed thy soul and opened thy mouth. Then shall it be said: Thy light is come, the glory of the Lord is risen upon thee, the days of thy mourning are ended, and the earth is glad in thy light and joyful in thy holy mirth. The desert blooms! THE WORLD IS BRIGHTENED!

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